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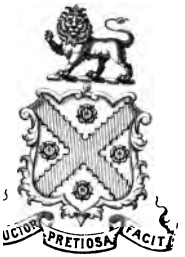
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THE AMERICAN PRECEPTOR;

BEING A NEW

SELECTION OF LESSONS

IN

READING AND SPEAKING.

DESIGNED FOR THE USE OF SCHOOLS.

BY CALEB BINGHAM, A. M.
Author of the Columbian Orator, Child's Companion, &c.

"TRAIN UP A CHILD IN THE WAY HE SHOULD GO,—"

The *Thirty-sixth* Edition.

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PREFACE.

IN making selections for the following work, a preference has been given to the productions of American genius. The compiler, however, has not been wholly confined to America; but has extracted from approved writers of different ages and countries. Convinced of the impropriety of instilling false notions into the minds of children, he has not given place to romantic fiction. Although moral essays have not been neglected; yet pleasing and interesting stories, exemplifying moral virtues, were judged best calculated to engage the attention and improve the heart. Tales of love have not gained admission.

The compiler pledges himself, that, while this book contains nothing offensive to the most rigid moralist, neither a word *nor a* sentiment *shall be found, which would "raise a blush on the cheek of modesty."*

In the arrangement of pieces, the usual order has not been observed. But with design to render it more entertaining to children, dialogues, orations, historical anecdotes, &c. with the different kinds of reading in prose and verse, are variously interspersed through the whole work.

For the conveniency of large classes, the several pieces are divided into paragraphs of a moderate length; the utility of which, those conversant in the instruction of youth will readily discover. Instructors are assured, that the inconveniency arising from the frequent alterations in the different editions of school-books will never be experienced in this.

The compiler is far from wishing to establish the merits of this, by making objections to other performances. Improvement has been his object. How far he has succeeded, a candid public will decide.

Boston, May, 1794.



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General Directions for Reading and Speaking;

Extracted from Blair's Lectures.

THE firſt object of a reader or a ſpeaker, is, to be clearly underſtood by his hearers. In order for this, it is neceſſary that he ſhould pronounce his words diſtinctly, and deliberately; that he ſhould carefully avoid the two extremes of uttering either too faſt, or too ſlow; and that his tone of voice ſhould be perfectly natural.

2. A reader or ſpeaker ſhould endeavour to acquire a perfect command of his voice; ſo as neither to ſtun his hearers by pitching it upon too high a key; nor tire their patience by obliging them to liſten to ſounds which are ſcarcely audible. It is not the loudeſt ſpeaker, who is always the beſt underſtood; but he who pronounces upon that key which fills the ſpace occupied by the audience. That pitch of voice, which is uſed in ordinary converſation, is uſually the beſt for a public ſpeaker.

3. Early attention ought to be paid to the pauſes; but the rules for theſe are ſo indefinite and arbitrary, and ſo difficult to be comprehended, that long experience is neceſſary in order to acquire a perfect knowledge of their uſe. With regard to the length of the ſeveral pauſes, no preciſe rules can be given. This, together with the variety of tones which accompany them, depends much upon the nature of the ſubject.

4. Perhaps nothing is of more importance to a reader or ſpeaker, than a proper attention to accent, emphaſis, and cadence. Every word in our language, of more than one ſyllable, has, at leaſt, one accented ſyllable. This ſyllable ought to be rightly known, and the word ſhould be pronounced by the reader or ſpeaker in the ſame manner as he would pronounce it in ordinary converſation.

5. By emphaſis, we diſtinguiſh thoſe words in a ſentence which we eſteem the moſt important, by laying a greater ſtreſs of voice upon them than we do upon the others. And it is ſurpriſing to obſerve how the ſenſe of a phraſe may be altered by varying the emphaſis. The following example will ſerve as an illuſtration.

6. This ſhort queſtion, "Will you ride to town to-day?" may be underſtood in four different ways, and, conſequently, may receive four different anſwers, according to the placing of the emphaſis.

7. If it be pronounced thus; Will *you* ride to town to-day? the anſwer may properly be, no; I ſhall ſend my ſon. If thus; Will you *ride* to town to day? Anſwer, no; I intend to walk. Will you ride to *town* to-day? No; I ſhall ride into the country. Will you ride to town *to-day*? No; but I ſhall to-morrow.

8. This ſhows how neceſſary it is that a reader or ſpeaker ſhould know where to place his emphaſis. And the only rule for this is, that he ſtudy to attain a juſt conception of the force and ſpirit of the ſentiments which he delivers. There is as great a difference between one who lays his emphaſis properly, and one who pays no regard to it, or places it wrong, as there is between one who plays on an inſtrument with a maſterly hand, and the moſt bungling performer.

9. Cadence is the reverſe of emphaſis. It is a depreſſion or lowering of the voice; and commonly falls upon the laſt ſyllable in a ſentence. It is varied, however, according to the ſenſe. When a queſtion is aſked, it ſeldom falls upon the laſt word; and many ſentences require no cadence at all.

10. In addition to what has been ſaid, it is of great importance to attend particularly to tones and geſtures. To almoſt every ſentiment we utter, more eſpecially, to every ſtrong emotion, nature has adapted ſome peculiar tone of voice. And we may obſerve, that every man, when he is much in earneſt in common diſcourſe, when he is ſpeaking on ſome ſubject which intereſts him nearly, has an eloquent or perſuaſive tone and manner.

11. If one were to tell another that he was very angry, or very much grieved, in a tone which did not ſuit ſuch emotions,

tions, inſtead of being believed, he would be laughed at. The beſt direction which can be given, is, to copy the proper tones for expreſſing every ſentiment from thoſe which nature dictates to us in converſation with others.

12. With reſpect to geſture, the few following hints may be of ſome ſervice. When ſpeaking in public, one ſhould endeavour to preſerve as much dignity as poſſible in the whole attitude of the body. An erect poſture is generally to be choſen; ſtanding firm ſo as to have the fulleſt command of all his motions. Any inclination, which is uſed, ſhould be forwards towards the hearers, which is a natural expreſſion of earneſtneſs.

13. As for the countenance, the chief rule is, that it ſhould correſpond with the nature of the diſcourſe; and when no particular emotion is expreſſed, a ſerious and manly look is always the beſt. The eyes ſhould never be fixed cloſe on any one object, but move eaſily round upon the whole audience.

14. In the motions made with the hands conſiſts the chief part of geſture in ſpeaking. The right hand ſhould be uſed more frequently than the left. Warm emotions demand the motion of both hands correſponding together. All the geſtures ſhould be free and eaſy. Perpendicular movements with the hands, that is, in a ſtraight line up and down, are ſeldom good. Oblique motions are, in general, the moſt graceful.

15. Motions made with the hands ſhould proceed rather from the ſhoulders than from the elbows; for they appear much more eaſy. Too ſudden and nimble motions ſhould be avoided. Earneſtneſs can be fully expreſſed without them. Above all things, a ſpeaker ſhould guard againſt affectation, which is always diſguſtful.

SELECT SENTENCES.

TIME is more valuable to young people than to any others. They ſhould not loſe an hour in forming their taſte, their manners, and their minds; for whatever they are to a certain degree, at eighteen, they will be [illegible] *or leſs ſo all the reſt of* their lives.

2. Nothing

2. Nothing can be of greater ſervice to a young man who has any degree of underſtanding, than an intimate converſation with one of riper years, who is not only able to adviſe, but who knows the manner of adviſing. By this mean, youth can enjoy the benefit of the experience of age; and that, at a time of life when ſuch experience will be of more ſervice to a man, than when he has lived long enough to acquire it of himſelf.

3. The kindneſſes, which moſt men receive from others, are like traces drawn in the ſand. The breath of every paſſion ſweeps them away, and they are remembered no more. But injuries are like inſcriptions on monuments of braſs or pillars of marble, which endure, unimpaired, the revolutions of time.

4. View the groves in autumn, and obſerve the conſtant ſucceſſion of falling leaves; in like manner the generations of men ſilently drop from the ſtage of life, and are blended with the duſt from whence they ſprang.

5. Perfect happineſs is not the growth of a terreſtrial ſoil; it buds in the gardens of the virtuous on earth, but blooms with unfading verdure only in the celeſtial regions.

6. He who would paſs the latter part of his life with honor and decency, muſt, when he is young, conſider that he ſhall one day be old; and remember, when he is old, that he has once been young.

7. He who governs his paſſions does more than he who commands armies. Socrates, being one day offended with his ſervant, ſaid, "I would beat you if I were not angry."

8. We too often judge of men by the ſplendor, and not by the merit of their actions. Alexander demanded of a pirate whom he had taken, by what right he infeſted the ſeas? By the ſame right, replied he boldly, that you enſlave the world. I am called a robber, becauſe I have only one ſmall veſſel; but you are ſtyled a conqueror, becauſe you command great fleets and armies.

9. Beauty, as the flowery bloſſom, ſoon fades; but the divine excellencies of the mind, like the medicinal virtues of the plant, remain in it when all thoſe charms are withered.

10. There are two conſiderations which always embitter the heart of an avaricious man: the one is a perpetual thirſt after more riches; the other, the proſpect of leaving what he hath already acquired.

11. There

11. There cannot be a more glorious object in creation, than a human being replete with benevolence, meditating in what manner he may render himſelf moſt acceptable to his Creator, by doing moſt good to his creatures.

12. A man ſhould never be aſhamed to own he has been in the wrong; which is but ſaying, in other words, that he is wiſer to-day than he was yeſterday.

13. Knowledge will not be acquired without pains and application. It is troubleſome digging for deep, pure waters; but when once you come to the ſpring, they riſe up and meet you.

14. The moſt unhappy effect of faſhionable politeneſs is, that it teaches us the art of diſpenſing with virtues which it imitates. Let us be educated to cheriſh the principles of benevolence and humanity, and we ſhall have politeneſs enough, or ſhall ſtand in no need of it.

15. If we ſhould not have that which is accompanied by the graces, we ſhould have that which beſpeaks the honeſt man, and the good citizen. We ſhould ſtand in no need of having recourſe to the falſehood of appearances.

16. Man is the only being endowed with the power of laughter, and perhaps he is the only one who deſerves to be laughed at.

17. It is the great privilege of poverty to be happy unenvied, to be healthful without phyſic, and ſecure without a guard: to obtain from the bounty of nature, what the great and wealthy are compelled to procure by the help of artiſts, and the attendance of flatterers and ſpies.

18. Prudence is a duty which we owe ourſelves, and if we will be ſo much our own enemies as to neglect it, we are not to wonder if the world is deficient in diſcharging their duty to us; for when a man lays the foundation of his own ruin, others, too often, are apt to build upon it.

19. There are no principles but thoſe of religion, to be depended on in caſes of real diſtreſs; and theſe are able to encounter the worſt emergencies, and to bear us up under all the changes and chances to which our lives are ſubject.

20. Riches without charity are worth nothing. They are a bleſſing only to him who makes them a bleſſing to others.

21. The tongue of a viper is leſs hurtful than that of a ſlanderer; and the gilded ſcales of a rattleſnake, leſs dreadful than the purſe of the oppreſſor.

22. As benevolence is the moſt ſociable of all the virtues, ſo it is of the largeſt extent; for there is not any man, either ſo great or ſo little, but he is yet capable of giving and of receiving benefits.

23. When thou doſt good, do it becauſe it is good; not becauſe men eſteem it ſo. When thou avoideſt evil, flee from it becauſe it is evil; not becauſe men ſpeak againſt it. Be honeſt for the love of honeſty, and thou ſhalt be uniformly ſo. He, who doth it without principle, is wavering.

24. Wiſh rather to be reproved by the wiſe, than to be applauded by him who hath no underſtanding. When they tell thee of a fault, they ſuppoſe thou canſt improve; the other, when he praiſeth thee, thinketh thee like unto himſelf.

25. Set not thy judgment above that of all the earth; neither condemn as falſehood, what agreeth not with thine own apprehenſion. Who gave thee the power of determining for others? or who took from the world the right of choice?

26. How many things have been rejected, which now are received as truth; how many, now received as truths, will in their turn be deſpiſed? Of what then can man be certain?

27. An immoderate deſire of riches is a poiſon lodged in the ſoul. It contaminates and deſtroys every thing which was good in it. It is no ſooner rooted there, than all virtue, all honeſty, all natural affection, fly before the face of it.

28. Drunkenneſs is but voluntary madneſs; it emboldens men to do all ſorts of miſchiefs; it both irritates wickedneſs and diſcovers it; it does not merely make men vicious, but it ſhows them to be ſo.

29. Every man ſhould mind his own buſineſs; for he, who torments himſelf with other people's good or ill fortune, will never be at reſt.

30. To ſet about acquiring the habit of meditation and ſtudy late in life, is like getting into a go-cart with a grey beard, and learning to walk when we have loſt the uſe of our legs. In general, the foundation of a happy old age muſt be laid in youth; and he, who has not cultivated his ſeaſon young, will be utterly unable to improve it when old.

31. Endeavour

31. Endeavour to be firſt in your profeſſion, and let no one go before you in doing well. Nevertheleſs, do not envy the merits of another; but improve your own talents.

32. Never reveal your ſecrets to any, except it be as much their intereſt to keep them, as it is yours they ſhould be kept. Entruſt only thyſelf, and thou canſt not be betrayed.

33. Glory, like a ſhadow, flieth him who purſueth it; but it followeth at the heels of him who would fly from it. If thou court it without merit, thou ſhalt never attain unto it; if thou deſerve it, though thou hide thyſelf, it will never forſake thee.

34. Purſue that which is honorable, do that which is right; and the applauſe of thine own conſcience will be more joy to thee, than the ſhouts of millions, who know not that thou deſerveſt them.

35. Love labour. If you do not want it for food, you may for phyſic. The idle man is more perplexed to know what to do, than the induſtrious in doing what he ought. There are few who know how to be idle and innocent. By doing nothing, we learn to do ill.

36. Honor thy father with thy whole heart, and forget not the ſorrows of thy mother. How canſt thou recompenſe them the things which they have done for thee?

37. It is a mark of a depraved mind, to ſneer at decrepit old age, or to ridicule any one who is deformed in his perſon or lacketh underſtanding. Who maketh one to differ from another?

38. The merciful man is merciful to his beaſt: and he, who takes pleaſure in tormenting any of God's creatures, although ever ſo inferior, ought to be baniſhed from human ſociety, and ranked among the brutes.

39. Admoniſh thy friend; it may be he hath not done it; and if he hath, that he do it no more. Admoniſh thy friend; it may be he hath not ſaid it; or if he hath, that he ſpeak it not again. Admoniſh a friend; for many times it is a ſlander; and believe not every tale.

40. Be not forward in leading the converſation. This belongs to the oldeſt perſons in company. Diſplay your learning only on particular occaſions. Never oppoſe the opinion of another, but with great modeſty.

41. On

41. On all occaſions, avoid ſpeaking of yourſelf, if poſſible. Nothing that we can ſay ourſelves will varniſh our defects, or add luſtre to our virtues; on the contrary, it will often make the former more viſible, and the latter obſcure.

42. Without a friend, the world is but a wilderneſs. A man may have a thouſand intimate acquaintances, and not a friend among them all. If you have one friend, think yourſelf happy.

43. There is but one way of fortifying the ſoul againſt all gloomy preſages and terrors of the mind; and that is, by ſecuring to ourſelves the friendſhip and protection of that Being who diſpoſes of events, and governs futurity.

A HINT TO PARENTS.

IT is to be wiſhed that parents would conſider what a variety of circumſtances tend to render the evil reports of their children, reſpecting their teachers, falſe and exaggerated.

2. They judge haſtily, partially, imperfectly, and improperly, from the natural defects and weakneſs of their age. They, likewiſe, too often *intentionally* miſrepreſent things. They hate thoſe who reſtrain them; they feel reſentment for correction; they love change; they love idleneſs, and the indulgencies of their home.

3. Like all human creatures, they are apt not to know when they are well, and to complain. Let parents then conſider theſe things impartially, and be cautious of aſperſing the character, and diſturbing the happineſs of thoſe who may probably deſerve thanks rather than ill uſage; whoſe office is at beſt full of care and anxiety; and when it is interrupted by the injudicious interference or complaints of the parents, becomes intolerably burdenſome.

4. If a father ſuſpect his confidence to have been miſplaced, it is beſt to withdraw it immediately, without altercation and without reproaches. It would alſo be an excellent method of conſulting their own peace, and the welfare of their other ſcholars, if maſters made a rule to exclude from their ſchools the children of thoſe parents who are injuſtly diſcontented.

5. I have often heard old and experienced inſtructors declare, that the whole buſineſs of managing a large ſchool, and training the pupils to learning and virtue, was nothing in compariſon with the trouble which was given by whimſical, ignorant, and diſcontented parents.

On the Duty of School-Boys.

QUINTILIAN ſays, that he has included almoſt all the duty of ſcholars in this one piece of advice which he gives them; to love thoſe who teach them, as they love the ſciences they learn of them; and to look upon them as fathers, from whom they derive not the life of the body, but that inſtruction which is in a manner the life of the ſoul.

2. Indeed this ſentiment of affection and reſpect ſuffices to make them apt to learn during the time of their ſtudies, and full of gratitude all the reſt of their lives. It ſeems to me to include a great part of what is to be expected from them.

3. Docility, which conſiſts in ſubmitting to directions, in readily receiving the inſtructions of their maſter, and reducing them to practice, is properly the virtue of ſcholars, as that of maſters is to teach well.

4. The one can do nothing without the other. As it is not ſufficient for a laborer to ſow the ſeed, unleſs the earth, after having opened its boſom to receive it, in a manner warms and moiſtens it; ſo likewiſe the whole fruit of inſtruction depends upon a good correſpondence between the maſter and the ſcholars.

5. Gratitude for thoſe who have labored in our education, is the character of an honeſt man, and the mark of a good heart. Who is there among us, ſays Cicero, who has been inſtructed with any care, and is not highly delighted with the ſight, or even the bare remembrance of his preceptors, and the place where he was taught and brought up?

6. Seneca exhorts young men to preſerve always a great reſpect for their teachers, to whoſe care they are indebted for the amendment of their faults, and for having imbibed ſentiments of honor and probity.

7. Their

7. Their exactneſs and ſeverity diſpleaſe ſometimes, at an age when we are not in a condition to judge of the obligations we owe them; but, when years have ripened our underſtanding and judgment, we then diſcern, that what made us diſlike them, is exactly the very thing which ſhould make us eſteem and love them.

THE HISTORY OF JOSEPH ABRIDGED.

ISRAEL loved Joſeph more than all his children, becauſe he was the ſon of his old age; and he gave him a coat of many colors. But when his brethren ſaw their father's partiality to him, they hated him, and would not ſpeak peaceably unto him. And Joſeph dreamed a dream, and he told it to his brethren.

2. Behold, he ſaid, we were binding ſheaves in the field; and lo! my ſheaf aroſe and ſtood upright; and your ſheaves ſtood round about, and made obeiſance to my ſheaf. And his brethren ſaid unto him, Shalt thou indeed have dominion over us? and they hated him the more for his dreams, and for his words.

3. It happened that his brethren went to feed their father's flock at Dothan. And Joſeph went after his brethren; but, when they ſaw him afar off, they conſpired againſt him to ſlay him; and they ſaid one to another, We will tell our father that ſome evil beaſt hath devoured him.

4. But Reuben wiſhed to deliver him out of their hands; and he ſaid, Let us not kill him, but caſt him into this pit, that is in the wilderneſs. And they followed his counſel, and caſt him into the pit, which then contained no water.

5. A company of Iſhmaelites from Gilead paſſed by, at this time, with their camels, bearing ſpicery, balm and myrrh, which they were carrying into Egypt. And Judah ſaid unto his brethren, Let us ſell Joſeph to the Iſhmaelites, and let not our hands be upon him, for he is our brother and our fleſh. And Joſeph was ſold for twenty pieces of ſilver.

6. And his brethren killed a kid, and dipped his coat in the blood thereof. And they brought it unto their father, and

and ſaid, This have we found. And Jacob knew it; and believing that Joſeph was devoured by an evil beaſt, he rent his clothes, and put ſackcloth on his loins, and refuſed all comfort, ſaying, I will go down into the grave to my ſon, mourning.

7. Thus wept his father for him. But Joſeph was carried into Egypt, and ſold to Potiphar, the captain of Pharaoh's guard. And the Lord was with him, and proſpered him; and he found favor in the ſight of his maſter. But by the wickedneſs of Potiphar's wife, he was caſt into the priſon, where the king's priſoners were bound.

8. Here alſo the Lord continued to ſhow him mercy, and gave him favor in the ſight of the keeper of the priſon. And all the priſoners were committed to his care; amongſt whom were two of Pharaoh's officers, the chief of the butlers, and the chief of the bakers.

9. And Joſeph interpreted the dreams of the king's ſervants; and his interpretation being true, the chief butler recommended him to Pharaoh, who had dreamed a dream which Joſeph thus ſhowed unto him. Behold there ſhall come ſeven years of great plenty, throughout all the land of Egypt. And there ſhall ariſe after them ſeven years of famine; and all the plenty ſhall be forgotten in the land of Egypt, and the famine ſhall conſume the land.

10. And the king ſaid unto Joſeph, Foraſmuch as God hath ſhown you all this, thou ſhalt be over mine houſe; and according to thy word ſhall all my people be ruled. And Joſeph gathered up all the food of the ſeven years, and laid up the food in ſtore houſes. Then the ſeven years of dearth began to come, as Joſeph had foretold.

11. But in all the land of Egypt there was bread; and people from all countries came unto Joſeph to buy corn, becauſe the famine was ſore in all the lands. Now, amongſt thoſe who came, were the ten ſons of Jacob, from the land of Canaan.

12. And Joſeph ſaw his brethren, and he knew them, but made himſelf ſtrange unto them, and ſpake roughly to them, ſaying, Ye are ſpies. And they ſaid, Thy ſervants are twelve brethren, the ſons of one man in the land of Canaan; and behold the youngeſt is this day with our father, and one is not.

13. But

13. But Joſeph ſaid unto them, Ye ſhall not go forth hence, except your youngeſt brother come hither. Let one of your brethren be bound in priſon, and go ye to carry corn for the famine of your houſes, and bring your youngeſt brother unto me.

14. And their conſciences reproached them; and they ſaid one to another, We are verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us, and we would not hear. Therefore is this diſtreſs come upon us.

15. And they knew not that Joſeph underſtood them, for he ſpake unto them by an interpreter. And he turned himſelf about from them, and wept; and returned to them again, and communed with them; and took from them Simeon, and bound him before their eyes. And they returned unto Jacob, their father, in the land of Canaan, and told him all that had befallen them.

16. And Jacob, their father, ſaid unto them, Me ye have bereaved of my children. Joſeph is not, and Simeon is not, and ye will take Benjamin away alſo. But my ſon ſhall not go down with you; for his brother is dead, and he is left alone. If miſchief befal him in the way in which ye go, then ſhall ye bring down my grey hairs with ſorrow to the grave.

17. But the famine continued ſore in the land; and when they had eaten up the corn, which they had brought out of Egypt, Jacob ſaid unto them, Go again and buy us food. And if it muſt be ſo, now take alſo your brother Benjamin, and ariſe, and go unto the man. And they brought preſents unto Joſeph, and bowed themſelves to him to the earth.

18. And he aſked them of their welfare; and ſaid, Is your father well? Is he alive? And he lifted up his eyes and ſaw Benjamin his brother; and he was moved with compaſſion; and he ſought where to weep, and he entered his chamber and wept there. And he waſhed his face, and went out, and refrained himſelf.

19. Then he commanded the ſteward of his houſe, ſaying, Fill the men's ſacks with food, as much as they can carry, and put my cup, the ſilver cup, into the ſack of Benjamin the youngeſt. And the ſteward did according to the word

word that Joſeph had ſpoken. As ſoon as the morning was light, the men were ſent away, they and their aſſes.

20. But Joſeph commanded his ſteward to follow them, and to ſearch their ſacks, and to bring them back. And when Judah and his brethren were returned into the city, Joſeph ſaid unto them, What deed is this ye have done? the man, in whoſe hands the cup is found, ſhall be my ſervant; and as for you, get you in peace unto your father.

21. But they ſaid, Our father will ſurely die, if he ſeeth that the lad is not with us; and we ſhall bring down the grey hairs of thy ſervant, our father, with ſorrow to the grave. Then Joſeph could not refrain himſelf before all them that ſtood by him; and he cried, Cauſe every man to go out from me; and there ſtood no man with him, whilſt Joſeph made himſelf known unto his brethren.

22. And he wept aloud, and ſaid unto his brethren, I am Joſeph; doth my father yet live? and his brethren could not anſwer him, for they were troubled at his preſence. And Joſeph ſaid to his brethren, Come near to me, I pray you; and they came near. And he ſaid, I am Joſeph your brother, whom ye ſold into Egypt.

23. Now therefore be not grieved, nor angry with yourſelves, that ye ſold me hither; for God did ſend me before you to ſave your lives by a great deliverance. Haſte you, and go up to my father; and ſay unto him, Thus ſaith thy ſon Joſeph, God hath made me lord over all Egypt. Come down unto me; tarry not.

24. And thou ſhalt dwell in the land of Goſhen; and thou ſhalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou haſt. And there will I nouriſh thee; for yet there are five years of famine; leſt thou and thy houſehold, and all that thou haſt come to poverty.

25. And behold your eyes ſee, and the eyes of my brother Benjamin, that it is my mouth which ſpeaketh unto you. And you ſhall tell my father of all my glory in Egypt, and all which you have ſeen; and ye ſhall haſte, and bring down my father hither.

26. And he fell upon his brother Benjamin's neck and wept; and Benjamin wept upon his neck. Moreover, he kiſſed all his brethren, and wept upon them; and after that,

his brethren talked with him. And the fame thereof was heard in Pharaoh's houſe; and it pleaſed Pharaoh well, and his ſervants.

27. And Pharaoh ſaid unto Joſeph, Invite hither thy father, and his houſehold; and I will give them the good of the land of Egypt; and they ſhall eat the fat of the land.

28. And the ſpirit of Jacob was revived when he heard theſe tidings; and he ſaid, My ſon is yet alive; I will go and ſee him before I die. And he took his journey, with all that he had. And Joſeph made ready his chariot, and went up to meet Iſrael, his father, to Goſhen; and preſenting himſelf before him, he fell on his neck, and wept for ſome time.

29. And Joſeph placed his father, and his brethren, and gave them poſſeſſions in the land of Egypt, in the beſt of the land, as Pharaoh had commanded.

30. This intereſting ſtory contains a variety of affecting incidents; is related with the moſt beautiful ſimplicity; and furniſhes many important leſſons for inſtruction.

31. It diſplays the miſchiefs of parental partiality; the fatal effects of envy, jealouſy, and diſcord amongſt brethren; the bleſſings and honors with which virtue is rewarded; the amiableneſs of forgetting injuries; and the tender joys which flow from fraternal love, and filial piety.

A SHORT SYSTEM OF VIRTUE AND HAPPINESS.

I WILL ſuppoſe a virtuous young man forming in his mind the principles of his future conduct, and uttering the reſult of his reflections in the following ſoliloquy.

2. At the age when I am approaching to maturity of reaſon, I perceive myſelf placed in a world abounding with external objects; and I alſo perceive within me powers and paſſions formed to be powerfully excited and affected by them. I am naturally tempted to interrogate myſelf, What am I? whence came I? and whither am I going?

3. With a view to ſatisfy my own inquiries, I conſider others who appear to be juſt like myſelf; I liſten to the inſtruction

ſtruction of thoſe who have obtained a reputation for wiſdom; and I examine, with ſerious attention, the volumes in which are written the words of the wiſe.

4. The reſult of the whole inquiry is a ſincere conviction, that I am placed here to perform many duties; that I originate from a ſupreme Creator; and that I am going on in the journey of life, to accompliſh ſome of his gracious purpoſes at the cloſe of it, as well as in its progreſs.

5. I divide my duty into three parts, according to the ſuggeſtions of my own reaſon, and the inſtruction of books. They conſiſt of the obligations which I owe to myſelf, to others, and to Him, in whoſe hands are both they and myſelf, the great Lord of the univerſe.

6. With reſpect to myſelf, as I conſiſt of two parts, a body and a mind, my duty to myſelf again ſeparates itſelf into two correſpondent ſubdiviſions. My body is a machine curiouſly organized, and eaſily deranged by exceſs and irregularity.

7. When diſturbed in its economy, it ſubjects me to pain, and diſables me from all neceſſary and pleaſant exertion. I owe it therefore to myſelf, to taſte the cup, and partake the banquet, and gratify all my ſenſes, no further than thoſe limits which are obviouſly preſcribed by reaſon and experience.

8. I further learn from the religion of my country, that my body is the temple of the Holy Spirit. To pollute it with preſumptuous tranſgreſſion cannot but be blaſphemy; to devote myſelf to gluttony, drunkenneſs, and debauchery, is at once to deaden the growing energies of ſpiritual life, and to weaken and deſtroy the ſubordinate, yet neceſſary parts of me, my animal and material fabric; it is to ſhorten life, and to diſable me from performing its duties while it continues.

9. But I have alſo a mind capable of riſing to high improvements by culture, and of ſinking to a brutal ſtupidity by neglect. I will make uſe of all the advantages of education. I will devote my hours of leiſure to reading and reflection.

10. Elegant letters, as well as uſeful ſciences, ſhall claim my attention; for all which tends to poliſh the mind, tends alſo to ſweeten the temper, and to mitigate the remains of natural ferocity.

11. My mind, as well as my body, is greatly concerned in avoiding intemperance. Eating to excefs clouds its brightneſs, blunts its edge, and drags it down to all the groſſneſs of materiality. Intemperate drinking not only reduces it, at the time of its immediate influence, to a ſtate of brutality, but gradually deſtroys all its vigor.

12. The ſenſual indulgencies in general, when they are inordinate and exceſſive, debaſe, corrupt, and brutalize. Their delights are tranſient, their pains ſevere and of long duration.

13. Inſtead then of running into the danger of temptation, during the ardor of youth, I will fly from the conflict, in which my own paſſions are ſure to fight againſt me, and will probably betray me to the enemy.

14. I ſee, indeed, thouſands purſuing pleaſure, and profeſſing to have found it in perfection in the haunts of debauchery. But I ſee them but for a little while. Like the ſilly inſect which flutters with delight around the taper, they ſoon receive ſome fatal injury in their minds, their perſons or their fortunes, and drop into irrecoverable ruin.

15. Alas! I am too much inclined to vice, from the depravity of my nature, and the violence of my paſſions. I will not add fuel to the fire, nor increaſe the violence of that natural tempeſt within me, which of itſelf is ſufficient to accompliſh my deſtruction.

16. But at the ſame time, I will not be a cynic. The world abounds with innocent enjoyments. The kind God of nature intended that I ſhould taſte them. But moderation is eſſential to true pleaſure.

17. My own experience, and the experience of mankind from their origin, has declared, that whenever pleaſure exceeds the bounds of moderation, it is not only highly injurious, but diſguſtful. In order to enjoy pleaſure, I ſee the neceſſity of purſuing ſome buſineſs with attention.

18. The viciſſitude is neceſſary to excite an appetite and give a reliſh. Nay, the very performance of buſineſs with ſkill and ſucceſs, is attended with a delightful ſatisfaction, which few of the moſt boaſted pleaſures are able to confer.

19. While I take care of myſelf, of my health, of my improvement in morals and underſtanding, I will not harbor pride, or look down with ſupercilioufneſs or ill nature on thoſe

those who live, as it were, at random, and who acknowledge no other guide of their conduct, but the sudden impulse of a temporary inclination.

20. With all my improvements and endeavours, I shall still feel imperfections enough to humble me. Candor and humility are some of the least fallible marks of sound sense and sincere virtue. I shall have sufficient employment in correcting myself, nor shall I presume to censure others, unless my profession or relative situation render it my duty.

21. My duty to myself is, indeed, intimately connected with my duty to others. By preserving the faculties of my mind and body, and by improving them to the utmost, I am enabled to exert them with effect in the service of society. I am connected with others by the ties of consanguinity and friendship, and by the common bond of partaking in the same humanity.

22. As a son, I shall be tender and dutiful; as a brother, uniformly affectionate; as a husband, faithful and friendly; as a father, kind and provident; as a man, benevolent to men in whatever circumstances, and however separated from me by country, religion, or government.

23. But universal benevolence must not be an inactive principle. If it proceed not to real beneficence, I fear it will have more in it of ostentation than of sincerity. I will then prove its sincerity by doing good, and removing evil of every kind, as far as my abilities allow me, and my influence extends.

24. But before I pretend to generosity, I will be strictly just. Truth shall regulate my words, and equity my actions. If I am engaged in a profession, I will do the duties of it; if in merchandize, I will take no advantage of the ignorant, nor debase my character, nor wound my conscience, for the sake of gain.

25. In all my intercourse with society, I will recollect that heavenly precept of doing to others as I wish they should do to me; and will endeavour to obey it. I may, I certainly shall offend from the violence of my passions, the weakness of my judgment, the perverseness of my will, and from mistake and misapprehension.

26. But while I keep the evangelical rule in view, and sincerely labor to conform to it, I shall seldom commit such

offences againſt others, as will be either permanently or deeply injurious.

27. With reſpect to my duty to my Creator, I derive an argument in favor of religion, from the feelings of my own boſom, ſuperior to the moſt elaborate ſubtleties of human ingenuity. In the hour of diſtreſs, my heart as naturally flies for ſuccor to the Deity, as when hungry and thirſty, I ſeek food and water; or when weary, repoſe.

28. In religion I look for comfort, and in religion I always find it. Devotion ſupplies me with a pure and exalted pleaſure. It elevates my ſoul, and teaches me to look down with proper contempt upon many objects which are eagerly ſought, but which end in miſery.

29. In this reſpect, and in many others, it effects in the beſt and moſt compendious method, what has been in vain pretended to by proud philoſophy. And in ſelecting a mode or peculiar ſyſtem of religion, I ſhall conſider what that was in which my father lived and died.

30. I find it to have been the religion of Chriſt. I examine it with reverence, I encounter many difficulties; but, at the ſame time, I feel within me an internal evidence, which, uniting its force with the external, forbids me to diſbelieve.

31. When involuntary doubts ariſe, I immediately ſilence their importunity by recollecting the weakneſs of my judgment, and the vain preſumption of haſtily deciding on the moſt important of all objects, againſt ſuch powerful evidence, and againſt the major part of the civilized world.

32. I will learn humility of the humble Jeſus, and gratefully accept the beneficial doctrines and glorious offers, which his benign religion reaches out to all who ſincerely ſeek him by prayer and penitence.

33. In vain ſhall the conceited philoſophers, whom faſhion and ignorance admire, attempt to weaken my belief, or undermine the principles of my morality. Without their aid, I can be ſufficiently wicked and ſufficiently miſerable.

34. Human life abounds with evil. I will ſeek balſams for the wounds of the heart in the ſweets of innocence, and in the conſolations of religion. Virtue, I am convinced, is the nobleſt ornament of humanity, and the ſource of the ſublimeſt

ſublimeſt and the ſweeteſt pleaſure; and piety leads to that peace, which the world, and all it poſſeſſes, cannot beſtow.

35. Let others enjoy the pride and pleaſure of being called philoſophers, deiſts, ſceptics; be mine the real, unoſtentatious qualities of the honeſt, humble, and charitable Chriſtian. When the gaudy glories of faſhion and vain philoſophy ſhall have withered like a ſhort-lived flower, ſincere piety and moral honeſty ſhall flouriſh as the cedar of Lebanon.

36. But I repreſs my triumphs. After all my improvements, and all my pantings for perfection, I ſhall ſtill be greatly defective. Therefore, to whatever degree of excellence I advance, let me never forget to ſhow to others that indulgence which my infirmities, my errors, and my voluntary miſconduct, will require both from them, and from mine and their Almighty and moſt merciful Father.

THE CHILD TRAINED UP FOR THE GALLOWS.

IS any father ſo unnatural as to wiſh to have his ſon hanged, let him bring him up in idleneſs, and without putting him to any trade. Let him particularly inure him to ſpend the Lord's day in play and diverſion, inſtead of attending on public worſhip; and inſtead of inſtructing him, on that day, in the principles of the Chriſtian religion, let him rob a neighboring hen-rooſt, while the proprietor of it is gone to divine ſervice.

2. Aſtoniſhing it is to ſee ſo many of our young people growing up without being apprenticed to any buſineſs for procuring their future livelihood! The Jews had a proverb, "That whoever was not bred to a trade, was bred for the gallows." Every muſſulman is commanded by the Koran to learn ſome handicraft or other; and to this precept, even the family of the grand Signior ſo far conform, as to learn as much about the mechaniſm of a watch, as to be able to take it in pieces, and to put it together again.

3. Are Chriſtians the only people in the world, who are to live in idleneſs, when one of the injunctions of the decalogue

decalogue is, to labour ſix days in the week? and an inſpired apoſtle has commanded us to work, under the expreſs penalty of not eating in default of it? "This we commanded you," ſays he, "that if any would not work, neither ſhould he eat." "Train up a child," ſays king Solomon, "in the way he *ſhould* go; and when he is old, he will not depart from it."

4. But if you intend him for the gallows, train him up in the way he *would* go; and before he is old, he will probably be hanged. In the age of vanity, reſtrain him not from the follies and allurements of it. In the age proper for learning and inſtruction, give him neither. As to catechiſing him, it is an old faſhioned, puritanical, uſeleſs formality. Never heed it, leſt his mind be unhappily biaſſed by the influence of a religious education.

5. Moſes, indeed, after ſaying to the children of Iſrael, "Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy might," thought proper to ſubjoin, "and thoſe words which I command thee this day, thou ſhalt teach them diligently unto thy children." But we know that Moſes did not intend thoſe children to be trained up for the gallows. His advice therefore is not to the purpoſe.

6. Mine, which is immediately directed to the object in view, muſt conſequently be very different. And, paramount to any other direction which I can poſſibly give, I would particularly adviſe, as an eſſential part of the courſe of this education, by which a child, when he arrives to manhood, is intended to make ſo *exalted* a figure, that his parents ſhould ſuffer him every Sabbath day, during ſummer and autumn, to patrol about the neighborhood, and to ſteal as much fruit as he can carry off.

7. To encourage him more in this branch of his education, in caſe the poor ſcrupulous lad ſhould ſhow any compunctions of conſcience about it, I would have his mother partake of the ſtolen fruit; and eat it with keener appetite than ſhe does any of her own, or her huſband's lawfully acquired earnings. For his further encouragement, both his parents ſhould always take his part, whenever the proprietor of the ſtolen fruit prefers to them his complaint againſt him; and by all means refuſe to chaſtiſe him for his thievery.

8. They

8. They ſhould ſay, "Where is the harm of taking a ttle fruit? The gentleman does not want it all for his own ſe. He doubtleſs raiſed part of it for poor people." This rill greatly ſmooth his way to more extenſive, and more rofitable robberies.

9. He will ſoon perſuade himſelf, that many rich men ave more wealth than they really want; and as they owe art of their affluence to the poor, upon the principle of char-y, why ſhould not the poor take their ſhare without the ormality of aſking conſent? He will now become a thief in ood earneſt; and finding it eaſier, at leaſt as he imagines, o ſupport himſelf by theft than by honeſt induſtry, he will ontinue the practice until he is detected, apprehended, con-icted, condemned, and gibbeted.

10. Then he will have exactly accompliſhed the deſtin-d end of his education, and proved himſelf to have been n apt ſcholar. Under the gallows, and in his laſt dying peech, he will ſay, "H. my father whipped me for break-ng the ſabbath; and had not my mother encouraged me o rob orchards, and gardens, and hen-roofts on that holy lay, I ſhould not have been brought to this ignominious uniſhment.

11. "But they have been the cauſe, by encouraging ne in my early youth in the ways of ſin, of this my awful ataſtrophe, and probably, of the eternal ruin of my immor-al ſoul." Parents, believe and tremble! and reſolve to ducate your children in oppoſition to the gallows.

CHARACTER OF FIDELIA.

BEFORE I enter upon the particular parts of Fidelia's character, it is neceſſary to preface that ſhe is he only child of a decrepit father, whoſe life is bound up n her's. This gentleman has uſed Fidelia from her infan-y with all the tenderneſs imaginable; and has viewed her rowing perfections with the partiality of a parent, who ſoon hought her accompliſhed above the children of all other men; but never thought ſhe was come to the higheſt im-provement of which ſhe herſelf was capable.

2. This fondneſs has had very pleaſing effects upon his own happineſs; for ſhe reads, ſhe dances, ſhe ſings, uſes her ſpinet and guitar to the utmoſt perfection. And the young lady's uſe of all theſe excellencies, is to divert the old man in his eaſy chair, when he is out of the pangs of a chronical diſtemper.

3. Fidelia is now in the twenty-third year of her age; but the application of many admirers, her quick ſenſe of all that is truly elegant and noble in the enjoyment of a plentiful fortune, are not able to draw her from the ſide of her good old father. Certain it is, that there is no kind of affection ſo pure and angelic, as that of a father to a daughter.

4. Fidelia on her part, as I was going to ſay, as accompliſhed as ſhe is, with all her beauty, wit, air and mien, employs her whole time in care and attendance upon her father. How have I been charmed to ſee one of the moſt beauteous women the age has produced, kneeling to help on an old man's ſlipper! Her filial regard to him is what ſhe makes her diverſion, her buſineſs, and her glory.

5. When ſhe was aſked by a friend of her deceaſed mother, to admit of the courtſhip of her ſon, ſhe anſwered, that ſhe had a great reſpect and gratitude to her for the overture in behalf of one ſo near to her, but that, during her father's life, ſhe would admit into her heart no value for any thing which ſhould interfere with her endeavours to make his remains of life as happy and eaſy as could be expected in his circumſtances.

6. The happy father has her declaration, that ſhe will not marry during his life, and the pleaſure of ſeeing that reſolution not uneaſy to her. Were one to paint filial affection in its utmoſt beauty, he could not have a more lively idea of it than in beholding Fidelia ſerving her father at his hours of riſing, meals and reſt.

7. When the general crowd of female youth are conſulting their glaſſes, preparing for balls, aſſemblies, or plays; for a young lady, who could be regarded among the foremoſt in thoſe places, either for her perſon, wit, fortune, or converſation, and yet contemn all theſe entertainments, to ſweeten the heavy hours of a decrepit parent, is a reſignation truly heroic.

8. Fidelia

8. Fidelia performs the duty of a nurſe with all the beauty of a bride; nor does ſhe neglect her perſon, becauſe of her attendance upon him, when he is too ill to receive company, to whom ſhe may make an appearance.

9. Fidelia, who gives him up her youth, does not think it any great ſacrifice to add to it the ſpoiling of her dreſs. Her care and exactneſs in her habit convince her father of the alacrity of her mind; and ſhe has of all women the beſt foundation for affecting the praiſe of a ſeeming negligence.

10. Thoſe who think themſelves the pattern of good breeding, and refinement, would be aſtoniſhed to hear, that, in thoſe intervals, when the old gentleman is at eaſe, and can bear company, there are at his houſe in the moſt regular order, aſſemblies of people of the higheſt merit; where there is converſation without mention of the abſent, and the higheſt ſubjects of morality treated of as natural and accidental diſcourſe.

11. All of which is owing to the genius of Fidelia, who at once makes her father's way to another world eaſy, and herſelf capable of being an honor to his name in *this*.

HISTORY OF JERUSA

ACCORDING to Manetho, an Egyptian hiſtorian, Jeruſa was founded by the ſhepherds who invaded Egypt in an unknown period of antiquity. According to Joſephus, it was the capital of Melchizedeck's kingdom, and built in honor of that prince, by twelve neighboring kings.

2. We know nothing of it with certainty, however, till the time of king Dav , who took it from the Jebuſites, and made it the capital of his kingdom. It was firſt taken in the days of Jehoaſh, by Hazael, king of Aſſyria, who ſlew all the nobility, but did not deſtroy their city.

3. It was afterwards taken by Nebuchadnezzar, king of Babylon, who deſtroyed it and carried away the inhabitants. Seventy years after, permiſſion was granted by Cyrus, king of Perſia, to the Jews to rebuild their city, which was done; and it continued the capital of Judea till the

time

time of Veſpaſian, emperor of Rome, by whoſe ſon Titus it was totally deſtroyed.

4. It was, however, rebuilt by Adrian, and ſeemed likely to recover its former grandeur; but it flouriſhed for a ſhort time only. When the empreſs Helena, mother of Conſtantine the great, came to viſit it, ſhe found it in a moſt forlorn and ruinous ſituation.

5. Having formed a deſign of reſtoring it to its ancient luſtre, ſhe cauſed, with a great deal of coſt and labor, all the rubbiſh which had been thrown upon thoſe places where our Saviour had ſuffered, been buried, &c. to be removed.

6. In doing this, they found the croſs on which he died, as well as thoſe of the two malefactors who ſuffered with him. She then cauſed a magnificent church to be built, which encloſed as many ſcenes of our Saviour's ſufferings as could conveniently be done.

7. This church, which ſtands on mount Calvary, is ſtill in good repair, being ſupported by the donations of pilgrims who are conſtantly reſorting to it. Here is to be ſeen our Saviour's ſepulchre, hewn out of a ſolid rock; and the very hole in the rock in which it is ſaid the foot of the croſs was fixed, with many other curioſities.

8. On mount Moriah ſtood the celebrated temple of Solomon, which was ſeven years in building, and employed no leſs than 163,300 men. The height of this building on one ſide was at leaſt 960 feet; and the ſtones employed about the ramparts were, according to Joſephus, 40 cubits long, 12 thick, and 8 high, all of poliſhed marble, and ſo well joined as to appear like one ſolid rock.

9. After the deſtruction of this temple, it is ſaid that the emperor Julian attempted to rebuild it, in order to give the lie to our Saviour's prophecy, namely, that it ſhould be totally deſtroyed without one ſtone's being left upon another. In this, however, he was defeated by earthquakes, fiery eruptions, &c. which deſtroyed his materials, and killed many of his workmen.

10. At preſent, Jeruſa[illegible]'s but a poor, thinly inhabited town, about three miles in circumference, ſurrounded with mountains on all ſides except the north, with ſteep aſcents and deep vallies.

THE

THE FAITHFUL AMERICAN DOG.

AN officer in the late American army, on his ſtation at the weſtward, went out in the morning with his dog and gun, in queſt of game. Venturing too far from the garriſon, he was fired upon by an Indian, who was lurking in the buſhes, and inſtantly fell to the ground.

2. The Indian, running to him, ſtruck him on the head with his tomahawk in order to diſpatch him; but the button of his hat fortunately warding off the edge, he was only ſtunned by the blow. With ſavage brutality he applied the ſcalping knife, and haſtened away with this trophy of his horrid cruelty, leaving the officer for dead, and none to relieve or conſole him, but his faithful dog.

3. The afflicted creature gave every expreſſion of his attachment, fideſity and affection. He licked the wounds with inexpreſſible tenderneſs, and mourned the fate of his beloved maſter. Having performed every office which ſympathy dictated, or ſagacity could invent, without being able to remove his maſter from the fatal ſpot, or procure from him any ſigns of life, or his wonted expreſſions of affection to him, he ran off in queſt of help.

4. Bending his courſe towards the river, where two men were fiſhing, he urged them by all the powers of native rhetoric to accompany him to the woods. The men were ſuſpicious of a decoy to an ambuſcade, and dared not venture to follow the dog; who, finding all his careſſes fail, returned to the care of his maſter; and licking his wounds a ſecond time, renewed all his tenderneſſes; but with no better ſucceſs than before.

5. Again he returned to the men; once more to try his ſkill in alluring them to his aſſiſtance. In this attempt he was more ſucceſsful than in the other. The men, ſeeing his ſolicitude, began to think the dog might have diſcovered ſome valuable game, and determined to hazard the conſequences of following him.

6. Tranſported with his ſucceſs, the affectionate creature hurried them along by every expreſſion of ardor. Preſently they arrive at the ſpot, where behold!—an officer

wounded, ſcalped, weltering in his own gore, and faint with the loſs of blood.

7. Suffice it to ſay, he was yet alive. They carried him to the fort, where the firſt dreſſings were performed. A ſuppuration immediately took place, and he was ſoon conveyed to the hoſpital at Albany, where in a few weeks, he entirely recovered, and was able to return to his duty.

8. This worthy officer owed his life, probably, to the fidelity of this ſagacious dog. His tongue, which the gentleman afterwards declared gave him the moſt exquiſite pleaſure, clarified the wound in the moſt effectual manner, and his perſeverance brought that aſſiſtance, without which he muſt ſoon have periſhed.

9. "My dog, the truſtieſt of his kind,
With gratitude inflames my mind;
I mark his true, his faithful way,
And in my ſervice copy Tray."

FILIAL DUTY AND AFFECTION.

THE Stork is generally eſteemed an emblem of filial love; inſomuch that it has ever acquired the name of *pious*, from the juſt regard it is ſaid to pay to acts of filial piety and duty.

2. Storks live to a very advanced age; the conſequence of which is, that their limbs grow feeble, their feathers fall off, and they are no ways capable of providing for their own food or ſafety. Being birds of paſſage, they are under another inconvenience alſo, which is, that they are not able to remove themſelves from one country to another at the uſual ſeaſon.

3. In all theſe circumſtances, it is reported, that their young ones aſſiſt them, covering them with their wings, and nouriſhing them with the warmth of their bodies; even bringing them proviſions in their beaks, and carrying them from place to place on their backs, or ſupporting them with their wings.

4. In this manner they return, as much as lies in their power, the care which was beſtowed on them when they were

were young ones in the neſt. A ſtriking example of filial piety inſpired by inſtinct; from which *reaſon* itſelf needs not be aſhamed to take example.

5. "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee," was an expreſs commandment, and the only one to which a promiſe was annexed. Among the Iſraelites, the ſlighteſt offence againſt a parent was puniſhed in the moſt exemplary manner.

6. Certainly nothing can be more juſt or reaſonable, than that we ſhould love, honor, and ſuccor thoſe who are the very authors of our being, and to whoſe tender care (under Heaven) we owe the continuance of it, during the helpleſs ſtate of our infancy.

7. Love, charity, and an intercourſe of good offices, are what we undoubtedly owe to all mankind; and he who omits them is guilty of ſuch a crime as generally carries its puniſhment with it.

8. But to our parents, more, much more than all this, is due; and, when we are ſerving them, we ought to reflect, that whatever difficulties we go through for their ſakes, we cannot do more for them than they have done for us; and that there is no danger of our over-paying the vaſt debt of gratitude they have laid us under.

9. In fine, we ſhould conſider that it is a duty moſt peculiarly inſiſted on by Heaven itſelf; and, if we obey the command, there is no doubt but we ſhall alſo receive the reward annexed to it.

THE BEE.

THE Bee is a noble pattern of induſtry and prudence. She ſettles upon every plant and flower, and makes the moſt inſignificant, nay, even the moſt hurtful of them, uſeful to her purpoſe. Thus ſhe toils all the ſummer, while the days are fair, in order to get a ſtock, which ſhe lays by to ſerve for winter, when the herbs and flowers are dead, the trees deprived of their leaves, and the weather unfavourable.

2. Then

2. Then the Bees retire to their hive, which is formed like a little ſtate, and governed by a queen, who diſpenſes juſtice to her ſubjects. It is ſaid they bury their dead, puniſh criminals, and drive the drones from their hives. They keep a regular order, whether in war or peace; and, as ſoon as their queen dies, appoint another to ſucceed her, and rule their little ſtate, which may ſerve as a pattern for a well ordered community.

3. The Bee is one of the apteſt emblems of induſtry, and the art of extracting good out of evil, that can be found in nature. It is endued with an inſtinct, which juſtly excites our admiration; and its perſeverance is an admirable example for the wiſeſt of us to follow.

4. As the Bee, in the ſummer, provides for itſelf that which may ſerve for its ſupport in winter, ſo ſhould we, in the ſummer of our days, take care to lay in a ſtore of profitable virtues and good qualities, which may render us juſtly admired in age, and enable us to ſet a good example to poſterity.

5. Like that induſtrious inſect, likewiſe, we ſhould learn to make every occurrence of life ſerviceable to us; for nothing is ſo ſmall or minute but it may be made of uſe; nothing ſo bad in nature, but we may draw from it ſome profit or inſtruction. And thus, by chooſing the good, and avoiding the evil, we may purchaſe to ourſelves peace here, and the hopes of a brighter reward hereafter.

On the starry Heavens.

WHEN we ſurvey the whole earth at once, and the ſeveral planets which lie within its neighborhood, we are filled with a pleaſing aſtoniſhment, to ſee ſo many worlds hanging one above another, and ſliding round their axles in ſuch an amazing pomp and ſolemnity.

2. If, after this, we contemplate thoſe wild fields of ether, that reach in height as far as from Saturn to the fixed ſtars, and run abroad almoſt to an infinitude, our imagination finds its capacity filled with ſo immenſe a proſpect, and puts itſelf upon the ſtretch to comprehend it.

3. But

3. But if we rise yet higher, and consider the fixed stars as so many vast oceans of flame, which are each of them attended with a different set of planets, and still discover new firmaments and new lights which are sunk farther in those unfathomable depths of ether, so as not to be seen by the largest of our telescopes, we are lost in such a labyrinth of suns and worlds, and confounded with the immensity and magnificence of nature.

Of Queen Mary and the Martyrs.

Mary possessed few qualities either estimable or amiable. Her person was as little engaging as her manner. And, amidst the complication of vices which entered into her composition, obstinacy, bigotry, violence, cruelty, we scarcely find any virtue but sincerity; unless we add vigor of mind, a quality which seems to have been inherent in her family.

2. During this queen's reign, persecution for religion was carried to the most terrible height. The mild counsels of cardinal Pole, who was inclined to toleration, were overruled by Gardner and Bonner; and multitudes of all conditions, ages and sexes, were committed to the flames.

3. The persecutors began with Rogers, prebendary of St. Paul's; a man equally distinguished by his piety and learning; but whose domestic situation, it was hoped, would bring him to compliance.

4. He had a wife, whom he tenderly loved, and ten children; yet did he continue firm in his principles. And such was his serenity after condemnation, that the jailors, it is said, awaked him from a sound sleep, when the hour of his execution approached. He suffered at Smithfield.

5. Hooper, bishop of Glocester, was condemned at the same time with Rogers, but was sent to his own diocese to be punished, in order to strike the greater terror into his flock. His constancy at his death, however, had a very contrary effect.

6. It was a scene of consolation to Hooper to die in their sight, bearing testimony to that doctrine which he had formerly

formerly taught among them. And he continued to exhort them, till his tongue, ſwollen by the violence of his agony, denied him utterance.

7. Ferrar, biſhop of St. David's, alſo ſuffered this terrible puniſhment in his own dioceſs; and Ridley, biſhop of London, and Latimer, formerly biſhop of Worceſter, two prelates venerable by their years, their learning, and their piety, periſhed together in the ſame fire at Oxford, ſupporting each other's conſtancy by their mutual exhortations.

8. Latimer, when tied to the ſtake, called to his companion, "Be of good cheer, my brother; we ſhall this day kindle ſuch a flame in England, as I truſt in God will never be extinguiſhed."

9. Sanders, a reſpectable clergyman, was committed to the flames at Coventry. A pardon was offered him, if he would recant; but he rejected it with diſdain, and embraced the ſtake, ſaying, "Welcome, croſs of Chriſt! welcome, everlaſting life!"

10. Cranmer had leſs courage at firſt. Terrified by the proſpect of thoſe tortures which awaited him, or overcome by the fond love of life, and by the flattery of artful men, who pompouſly repreſented the dignities to which his character ſtill entitled him, if he would merit them by a recantation, he agreed, in an unguarded hour, to ſubſcribe to the doctrines of the papal ſupremacy, and the real preſence.

11. But the court, no leſs perfidious than cruel, determined that this recantation ſhould avail him nothing; that he ſhould acknowledge his errors in the church before the people, and afterwards be led to execution.

12. Whether Cranmer received ſecret intelligence of their deſign, or repented of his weakneſs, or both, is uncertain; but he ſurpriſed the audience by a declaration, very different from what was expected.

13. After explaining his ſenſe of what he owed to God and his ſovereign, "There is one miſcarriage in my life, ſaid he, of which, above all others, I ſeverely repent; and that is, the inſincere declaration of faith, to which I had the weakneſs to ſubſcribe.

14. "But I take this opportunity of atoning for my *error, by a ſincere* and open recantation; and am willing *to ſeal with my blood* that doctrine, which I firmly believe *to be communicated* from heaven."

15. As

15. As his hand, he added, had erred, by betraying his heart, it ſhould firſt be puniſhed by a ſevere, but juſt doom. He accordingly ſtretched it out, as ſoon as he came to the ſtake; and without diſcovering, either by his looks or motions, the leaſt ſign of weakneſs, or even feeling, he held it in the flames till it was entirely conſumed.

16. His thoughts, to uſe the words of an elegant and learned hiſtorian, appeared to be totally occupied in reflecting on his former faults; and he called aloud ſeveral times, "This hand has offended! This wicked hand has offended!"

17. When it dropped off, he diſcovered a ſerenity in his countenance, as if ſatisfied with ſacrificing to divine juſtice the inſtrument of his crime. And when the fire attacked his body, his ſoul, totally collected within itſelf, ſeemed ſuperior to every external accident, and altogether inacceſſible to pain.

STORY OF LOGAN, A MINGO CHIEF.

IN the ſpring of the year 1774, a robbery and murder were committed on an inhabitant of the frontiers of Virginia by two Indians, of the Shawaneſe tribe. The neighboring whites, according to their cuſtom, undertook to puniſh this outrage in a ſummary way. Colonel Creſap, a man infamous for the many murders he had committed on thoſe much injured people, collected a party, and proceeded down the Kanhaway in queſt of vengeance.

2. Unfortunately, a canoe of women and children, with one man only, was ſeen coming from the oppoſite ſhore, unarmed, and unſuſpecting any hoſtile attack from the whites. Creſap and his party concealed themſelves on the bank of the river; and the moment the canoe reached the ſhore, ſingled out their objects, and, at one fire, killed every perſon in it.

3. This happened to be the family of Logan, who had long been diſtinguiſhed as the friend of the whites. This unworthy return *provoked* his vengeance. He accordingly *ſignaliſed himſelf in the war* which enſued.

4. In

4. In the autumn of the ſame year, a deciſive battle was fought at the mouth of the Great Kanhaway, between the collected forces of the Shawaneſe, Mingoes, and Delawares, and a detachment of the Virginia militia. The Indians were defeated, and ſued for peace.

5. Logan, however, diſdained to be ſeen among the ſuppliants; but, leſt the ſincerity of a treaty ſhould be diſtruſted, from which ſo diſtinguiſhed a chief abſented himſelf, he ſent by a meſſenger, the following ſpeech, to be delivered to Lord Dunmore.

6. "I appeal to any white man to ſay if ever he entered Logan's cabin hungry, and he gave him no meat; if ever he came cold and naked, and he clothed him not. During the laſt long and bloody war, Logan remained idle in his cabin, an advocate for peace.

7. "Such was my love for the whites, that my countrymen pointed as they paſſed by, and ſaid, *Logan is the friend of white men.* I had even thought to have lived with you, had it not been for the injuries of one man. Colonel Creſap, the laſt ſpring, in cold blood, and unprovoked, murdered all the relations of Logan, not even ſparing my women and children.

8. "There runs not a drop of my blood in the veins of any living creature. This called on me for revenge. I have ſought it; I have killed many; I have fully glutted my vengeance. For my country, I rejoice at the beams of peace; but do not harbour a thought that mine is the joy of fear. Logan never felt fear. He will not turn on his heel to ſave his life. Who is there to mourn for Logan? Not one."

THE AGED PRISONER, RELEASED FROM THE BASTILE.

NOWHERE elſe on earth, perhaps, has human miſery, by human means, been rendered ſo laſting, ſo complete, or ſo remedileſs as in that deſpotic priſon, the Baſtile. This the following caſe may ſuffice to evince; the particulars of which are tranſlated from that elegant and energetic writer, Mr. Mercier.

2. The

2. The heinous offence which merited an impriſonment ſurpaſſing torture, and rendering death a bleſſing, was no more than ſome unguarded expreſſions, implying diſreſpect towards the late Gallic monarch, Lewis fifteenth.

3. Upon the acceſſion of Lewis ſixteenth to the throne, the miniſters then in office, moved by humanity, began their adminiſtration with an act of clemency and juſtice. They inſpected the regiſters of the Baſtile, and ſet many priſoners at-liberty.

4. Among thoſe, there was an old man who had groaned in confinement for forty-ſeven years, between four thick and cold ſtone walls. Hardened by adverſity, which ſtrengthens both the mind and conſtitution, when they are not overpowered by it, he had reſiſted the horrors of his long impriſonment with an invincible and manly ſpirit.

5. His locks, white, thin, and ſcattered, had almoſt acquired the rigidity of iron; whilſt his body, environed for ſo long a time by a coffin of ſtone, had borrowed from it a firm and compact habit. The narrow door of his tomb, turning upon its grating hinges, opened, not as uſual, by halves, and an unknown voice announced his liberty, and bade him depart.

6. Believing this to be a dream, he heſitated; but at length roſe up and walked forth with trembling ſteps, amazed at the ſpace he traverſed. The ſtairs of the priſon, the halls, the courts ſeemed to him vaſt, immenſe, and almoſt without bounds.

7. He ſtopped from time to time, and gazed around like a bewildered traveller. His viſion was with difficulty reconciled to the clear light of day. He contemplated the heavens as a new object. His eyes remained fixed, and he could not even weep.

8. Stupified with the newly acquired power of changing his poſition, his limbs, like his tongue, refuſed, in ſpite of his efforts, to perform their office. At length he got through the formidable gate.

9. When he felt the motion of the carriage, which was prepared to tranſport him to his former habitation, he ſcreamed out, and uttered ſome inarticulate ſounds; and as he could not bear this new movement, he was obliged to deſcend. Supported by a benevolent arm, he ſought out

the ſtreet where he had formerly reſided: he found it, b no trace of his houſe remained; one of the public edific occupied the ſpot where it had ſtood.

10. He now ſaw nothing which brought to his rec lection, either that particular quarter, the city itſelf, or t objects with which he was formerly acquainted. The hou of his neareſt neighbours, which were freſh in his memor had aſſumed a new appearance.

11. In vain were his looks directed to all the obje around him; he could diſcover nothing of which he h the ſmalleſt remembrance. Terrified, he ſtopped and fetc ed a deep ſigh. To him what did it import, that the ci was peopled with living creatures? None of them were ali to him; he was unknown to all the world, and he kne nobody; and whilſt he wept, he regretted his dungeon.

12. At the name of the Baſtile, which he often pr nounced and even claimed as an aſylum, and the ſight of h clothes which marked his former age, the crowd gathere around him; curioſity, blended with pity, excited their a tention. The moſt aged aſked him many queſtions, b had no remembrance of the circumſtances which he rec pitulated.

13. At length, accident brought to his way an anciet domeſtic, now a ſuperannuated porter, who, confined to h lodge for fifteen years, had barely ſufficient ſtrength to ope the gate. Even *he* did not know the maſter he had ſerved but informed him that grief and misfortune had brought h wife to the grave thirty years before; that his children wer gone abroad to diſtant climes, and that of all his relatior and friends, none now remained.

14. This recital was made with the indifference whic people diſcover for events long paſſed and almoſt forgotter The miſerable man groaned, and groaned alone. The crow around, offering only unknown features to his view, mad him feel the exceſs of his calamities even more than h would have done in the dreadful ſolitude which he had lef

15. Overcome with ſorrow, he preſented himſelf befor the miniſter, to whoſe humanity he owed that liberty whic was now a burden to him. Bowing down, he ſaid, "Re ſtore me again to that priſon from which you have taken me *I cannot* ſurvive the loſs of my neareſt relations; of m friends

friends; and in one word, of a whole generation. Is it poſſible in the ſame moment to be informed of this univerſal deſtruction, and not to wiſh for death?

16. "This general mortality, which to others comes ſlowly and by degrees, has to me been inſtantaneous, the operation of a moment. Whilſt ſecluded from ſociety, I lived with myſelf only; but here I can neither live with myſelf, nor with this new race, to whom my anguiſh and deſpair appear only as a dream."

17. The miniſter was melted; he cauſed the old domeſtic to attend this unfortunate perſon, as only *he* could talk to him of his family.

18. This diſcourſe was the ſingle conſolation which he received: for he ſhunned intercourſe with the new race, born ſince he had been exiled from the world; and he paſſed his time in the midſt of Paris in the ſame ſolitude as he had done whilſt confined in a dungeon for almoſt half a century.

19. But the chagrin and mortification of meeting no perſon who could ſay to him, "We were formerly known to each other," ſoon put an end to his exiſtence.

ACCOUNT OF COLUMBUS.

TO Chriſtopher Columbus, a native of Genoa, is deſervedly aſcribed the firſt diſcovery of America: an event, which opened to mankind a new region of ſcience, commerce, and enterpriſe; and ſtamped with immortality the name of its projector.

2. He was born in the year 1447. He early ſhowed a capacity and inclination for a ſea-faring life, and received an education which qualified him to purſue it. At the age of fourteen, he went to ſea, and began his career on that element, where he was to perform exploits, which ſhould aſtoniſh mankind.

3. He made a variety of voyages to almoſt every part of the globe, with which any intercourſe was then carried on by ſea; and became one of the moſt ſkilful navigators in Europe. But his active and enterpriſing genius would

not

not ſuffer him to reſt in the deciſions, and tamely follow the track of his predeceſſors.

4. It was the great object in view at this time in Europe, to find out a paſſage by ſea to the Eaſt Indies. The Portugueſe, among whom he now reſided, ſought a new route to theſe deſirable regions, by ſailing round the ſouthern extremity of Africa.

5. They had conſumed half a century in making various attempts, and had advanced no further on the weſtern ſhore of Africa than juſt to croſs the equator, when Columbus conceived his great deſign of finding India in the weſt. The ſpherical figure of the earth, which he underſtood, made it evident to him, that Europe, Aſia, and Africa, formed but a ſmall portion of the globe.

6. It was an impeachment of the wiſdom and beneficence of the Author of nature, to ſuppoſe that the vaſt ſpace, yet unexplored, was a waſte, unprofitable ocean; and it appeared neceſſary, that there ſhould be another continent in the weſt to counterpoiſe the immenſe quantity of land, which was known to be in the eaſt.

7. In the ſea, near the weſtern iſlands, pieces of carved wood, and large joints of cane had been diſcovered; and branches of pine trees, and the bodies of two men, with features different from the Europeans, had been found on the ſhores of thoſe iſlands after a courſe of weſterly winds.

8. Theſe reaſonings and facts, with ſome others, convinced Columbus that it was poſſible to find the deſired land by ſailing in a weſterly direction. He had a genius of that kind, which makes uſe of reaſoning only as an excitement to action. No ſooner was he ſatisfied of the truth of his ſyſtem, than he was anxious to bring it to the teſt of experiment; and ſet out on a voyage of diſcovery.

9. His firſt ſtep was to ſecure the patronage of ſome of the conſiderable powers of Europe, capable of undertaking ſuch an enterpriſe. Excited by the love of his country, he laid his ſcheme before the Senate of Genoa, offering to ſail under their banners. But they, ignorant of the principles on which it was formed, rejected it as the dream of a viſionary projector.

10. *He next* applied to John II. king of Portugal. But *he being deeply engaged in* proſecuting diſcoveries along the coaſt

coaſt of Africa, was not inclined to encourage the undertaking of Columbus; yet he meanly ſought to rob him of the glory and advantages of his ſcheme, by privately diſpatching a ſhip to make a diſcovery in the weſt.

11. When Columbus was acquainted with this perfidious tranſaction, he quitted the kingdom with indignation, and landed in Spain in 1484. Here, after ſeven years painful ſolicitation at court, and ſurmounting every obſtacle, which ignorance, timidity, jealouſy, and avarice could lay before him, he obtained his requeſt; and Ferdinand and Iſabella, who then reigned together, agreed to be patrons of his enterpriſe.

12. It was ſtipulated between him and them, that he ſhould be admiral in all thoſe iſlands and continents he ſhould diſcover, and have the office hereditary in his family; that he ſhould be viceroy of the ſame for life, and enjoy a tenth of all the merchandize which ſhould be found.

13. Three ſmall veſſels were fitted out and victualled for twelve months, furniſhed with ninety men, and placed under his command. With this little fleet he ſet ſail from Palos, on Friday the 3d of Auguſt, 1492; and taking a weſterly courſe, boldly ventured into the unknown ocean.

14. He ſoon found that he had unforeſeen hardſhips and difficulties to encounter from the inexperience and fears of his men. To go directly from home into a boundleſs ocean, far from any hope of relief, if any accident ſhould befal them, and where no friendly port nor human being were known to exiſt, filled the boldeſt ſeamen with apprehenſion.

15. What greatly added to their terror, was a new and extraordinary phenomenon, which occurred on the 14th of September. The magnetic needle varied from the pole, and as they advanced, the variation increaſed. Nature ſeemed to be changed; and their only guide through the trackleſs waters, to prove unfaithful.

16. After twenty days, the impatient ſailors began to talk of throwing their commander into the ſea, and of returning home. Their murmurs reached his ears; but his fertile mind ſuggeſted an expedient in every extremity. By *ſoothing, flattery, and artifice*; by inventing reaſons for

every uncommon appearance, and deceiving them in the ſhip's reckoning, he kept them on ſixteen days longer.

17. On the night of the 11th of October, he himſelf diſcovered a light, which appeared to move; and the next morning gave them the joyful ſight of land. It proved to be the iſland Guanahana, one of the cluſter, called Bahamas. Thus in the ſpace of thirty-ſix days, and the forty-fifth year of his age, Columbus completed a voyage, which he had ſpent twenty years in projecting; which opened to the Europeans a new world, and made the name of Columbus immortal.

18. With tears of joy and tranſports of congratulation, the crews of the ſhips ſang a hymn of thankſgiving to God. After touching at ſeveral iſlands, and leaving a ſmall colony, he returned to Spain. On his return he was overtaken by a ſtorm, which became ſo furious that his deſtruction ſeemed inevitable. The crews abandoned themſelves to deſpair, and expected every moment to be ſwallowed up in the waves.

19. In this extremity, he gave an admirable proof of his calmneſs and foreſight. He wrote a ſhort account of his voyage on parchment, encloſed it in a cake of wax, which he put into a tight caſk, and threw into the ſea, in hopes that ſome fortunate accident would preſerve a depoſit of ſo much importance to the world. The ſtorm however ſubſided, and he arrived at Palos in Spain, on the 15th of March, 1493.

20. The populace received him with acclamations; and the King and Queen, no leſs aſtoniſhed than delighted with his ſucceſs, had him conducted to court with a pomp ſuitable to the event, which added ſuch diſtinguiſhed luſtre to their reign. His family was ennobled; and his former privileges and offices confirmed to him.

21. He ſoon ſailed on a ſecond expedition to the new world, with a fleet of ſeventeen ſhips, having on board 1500 people, and all things neceſſary for eſtabliſhing plantations. After diſcovering many iſlands of the Weſt-Indies, and ſubmitting to every labor and vexation in attempting to ſettle his colony, he returned to Spain in 1498, to counteract the intrigues and efforts of his enemies in the Spaniſh court.

22. He made two more voyages, in which he touched at moſt parts of the Weſt-Indies, diſcovered the continent

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and coaſted on its ſhores for 400 leagues. But the laſt part of his life was made wretched by the perſecutions of his enemies.

23. Their pride and jealouſy could not endure that a foreigner ſhould obtain ſo high a rank as to be viceroy for life, and have the office of admiral hereditary in his family, to the excluſion of the Spaniſh nobles. They were, therefore, indefatigable in their endeavours to depreciate his merits, and ruin his fortune.

24. He was once carried home in irons; and, in violation of gratitude, humanity, and juſtice, baſely deprived of all the offices and poſſeſſions in the new world, to which he had a right by the ſolemn ſtipulations of Ferdinand. When he returned from his laſt voyage, in 1505, Queen Iſabella, his only friend and patroneſs in the court of Spain, was dead.

25. Worn out with ſickneſs and fatigue, diſguſted with the inſincerity of his ſovereign and the haughtineſs of his courtiers, he lingered out a year in fruitleſs ſolicitations for his violated rights, till death relieved him from his ſorrows. He ended his uſeful and active life at Valladolid, on the 20th of May, 1506, in the 59th year of his age.

26. In the life of this remarkable man, there was no deficiency of any quality, which can conſtitute a great character. He was grave, though courteous in his deportment, circumſpect in his words and actions, irreproachable in his morals, and exemplary in all the duties of religion.

27. The court of Spain were ſo juſt to his memory, that, notwithſtanding their ingratitude towards him during his life, they buried him magnificently in the Cathedral of Seville, and erected a tomb over him with this inſcription,

COLUMBUS HAS GIVEN A NEW WORLD TO THE KINGDOMS OF CASTILE AND LEON.

COLUMBIA.

COLUMBIA, Columbia, to glory ariſe;
The queen of the world and the child of the ſkies;
Thy genius commands thee; with rapture behold,
While ages on ages thy ſplendors unfold.

Thy

Thy reign is the laſt, and the nobleſt of time,
Moſt fruitful thy ſoil, moſt inviting thy clime;
Let the crimes of the eaſt ne'er encrimſon thy name,
Be freedom, and ſcience, and virtue, thy fame.

2. To conqueſt and ſlaughter let Europe aſpire;
Whelm nations in blood, and wrap cities in fire;
Thy heroes the rights of mankind ſhall defend,
And triumph purſue them, and glory attend.
A world is thy realm: for a world be thy laws,
Enlarg'd as thine empire, and juſt as thy cauſe;
On freedom's broad baſis thy empire ſhall riſe,
Extend with the main, and diſſolve with the ſkies.

3. Fair ſcience her gates to thy ſons ſhall unbar,
And the eaſt ſee thy morn hide the beams of her ſtar;
New bards, and new ſages, unrivall'd ſhall ſoar
To fame unextinguiſh'd, when time is no more;
To thee, the laſt refuge of virtue deſign'd,
Shall fly from all nations the beſt of mankind:
Here, grateful to Heaven, with tranſport ſhall bring
Their incenſe, more fragrant than odors of ſpring.

4. Nor leſs ſhall thy fair ones to glory aſcend,
And genius and beauty in harmony blend;
The graces of form ſhall awake pure deſire,
And the charms of the ſoul ever cheriſh the fire:
Their ſweetneſs unmingled, their manners refin'd,
And virtue's bright image, inſtamp'd on the mind,
With peace, and ſoft rapture, ſhall teach life to glow,
And light up a ſmile in the aſpect of woe.

5. Thy fleets to all regions thy pow'r ſhall diſplay,
The nations admire, and the ocean obey;
Each ſhore to thy glory its tribute unfold,
And the eaſt and the ſouth yield their ſpices and gold.
As the day ſpring unbounded, thy ſplendor ſhall flow,
And earth's little kingdoms before thee ſhall bow,
While the enſigns of union, in triumph unfurl'd,
Huſh the tumult of war, and give peace to the world.

6. Thus, as down a lone valley, with cedars o'erſpread,
From war's dread confuſion I penſively ſtray'd;
The gloom from the face of fair heaven retir'd;
The winds ceas'd to murmur; the thunders expir'd;

Perfumes,

Perfumes, as of Eden, flow'd ſweetly along,
And a voice, as of angels, enchantingly ſung,
"Columbia, Columbia, to glory ariſe,
The queen of the world, and the child of the ſkies."

DESCRIPTION OF BABYLON.

THE firſt foundation of Babylon, is, by ſome authors, aſcribed to Semiramis, and by others, to Belus. Who the founder was, is not ſo material; but it is certain that Nebuchadnezzar was the perſon who raiſed it to ſuch a pinnacle of glory, as that it became one of the principal wonders of the world.

2. The walls of this city were 60 miles in circumference, 350 feet high, and 87 feet thick. The city was exactly ſquare, meaſuring 15 miles upon every ſide. The walls were built with large bricks, cemented together with a kind of glutinous ſlime, ſuperior to any lime, and which grows harder than the bricks themſelves.

3. They were encompaſſed by a vaſt ditch lined with bricks, cemented with the ſame kind of bitumen, and filled with water. The earth which was dug from the ditch ſerved to make the bricks for the walls; it muſt, therefore, have been of great depth and width.

4. On every ſide of the city were 25 brazen gates, exactly oppoſite to each other. Between every two of theſe gates were three towers, and four more at the angles, and three between each of the angles and the next gate, on every ſide.

5. The towers were all ten feet higher than the walls. Streets interſected each other at right angles from all the gates on every ſide, being 15 miles in length, and 50 in number. Thus was the city cut into 676 ſquares.

6. The hanging gardens were a great curioſity. They contained a ſquare of 400 feet, and were carried to the height of the wall of the city by ſeveral large terraces. This vaſt pile was ſuſtained by arches built upon arches, and ſtrengthened by a wall 22 feet thick on every ſide.

7. Theſe gardens contained all kinds of flowers and plants, and even large trees. On the upper terrace was an aqueduct, which ſerved to water the whole.

8. The

8. The Tigris, a branch of the river Euphrates, ran through the city from north to ſouth. After Cyrus had beſieged the city two years, he found means to turn the courſe of this river, and marched his army under the walls through its channel. This was done on the night in which Belſhazzar and his nobles were revelling at the banquet; who were all ſlain, and the city taken.

THE SAILOR AND THE MONKIES.

PERHAPS no animal, below the human ſpecies, reſembles man more in the imitative faculty than the monkey. It is ſaid that a ſailor, having a number of red woollen caps to diſpoſe of, went on ſhore in South-America to trade with the natives.

2. In his way to a ſettlement, lying through a wood very thickly inhabited by monkies, it being in the heat of the day, he put a cap on his head, and laying the others by his ſide, determined to take a little repoſe under the ſhade of a large tree.

3. To his utter aſtoniſhment, when he awoke, from the ſpecimen he had given his imitative obſervers of the uſe of his caps, he beheld a number of them upon the heads of the monkies in the trees round about him; while the wearers were chattering in the moſt unuſual manner.

4. Finding every attempt to regain his caps fruitleſs, he at length, in a fit of rage and diſappointment, and under the ſuppoſition that the one he retained on his head was not worth taking away, pulled it off, and throwing it upon the ground, exclaimed, "Here, you little thieving rogues, if you will keep the reſt, you are welcome to this alſo."

5. He had no ſooner done this, than, to his great ſurpriſe, the little obſerving animals very readily imitated him. They all threw down their caps upon the ground; by which means the ſailor regained his property, and marched off in triumph. Happy would it be for mankind, if they reſembled monkies only in imitating the *virtues* of thoſe whom they conſider their ſuperiors, while they avoided their *vices*.

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THE BRAVE SOLDIER'S REVENGE.

WHEN the great Condè commanded the Spaniſh army, and laid ſiege to one of the French towns in Flanders, a ſoldier being ill treated by a general officer, and ſtruck ſeveral times with a cane, for ſome diſreſpectful words he had let fall, anſwered very coolly, that he ſhould ſoon make him repent of it.

2. Fifteen days afterwards, the ſame general officer ordered the colonel of the trenches to find a bold and intrepid fellow, to execute an important enterpriſe, for which he promiſed a reward of a hundred piſtoles.

3. The ſoldier we are ſpeaking of, who paſſed for the braveſt in the regiment, offered his ſervice; and going with thirty of his comrades, which he had the liberty to make choice of, he diſcharged a very hazardous commiſſion with incredible courage and good fortune. Upon his return, the general officer highly commended him, and gave him the hundred piſtoles which he had promiſed.

4. The ſoldier preſently diſtributed them among his comrades, ſaying, he did not ſerve for *pay*; and demanded only, that, if his late action deſerved any recompenſe, they would make him an officer. And now, ſir, adds he to the general, who did not know him, I am the ſoldier whom you ſo much abuſed fifteen days ago, and I then told you, I would make you repent of it.

5. The general, in great admiration, and melting into tears, threw his arms around his neck, begged his pardon, and gave him a commiſſion that very day.

AN ORATION UPON FEMALE EDUCATION,

PRONOUNCED BY A MEMBER OF ONE OF THE PUBLIC SCHOOLS IN BOSTON, SEPTEMBER, 1791.

WHILE the great and the rich are contributing from their abundance, to the ſtock which ſupports our youth in knowledge, we come, ambitious, to contribute our mite.

2. The

2. The education of youth has ever been considered by all civilized nations as an object of the highest consequence. But, while they have paid flattering attention to the *strength*, they have doubtless too much neglected the *beauty* and *ornament* of creation.

3. Too long has the pride of man suffered *female* genius, like the unpolished diamond, to lie buried in its native rubbish. A few, of every age, have broken over all restraint, and shone, as it were, with their own native light, evincive of the genius of their sex.

4. The illustrious women, both of ancient and of modern days, will ever fill a distinguished page in history. The names of MACAULAY, ROWE, MOORE, CHAPONE, and others, will live as long as time shall last.

5. And how pleasing is the thought, that here on this western shore, we can justly boast of a WARREN, a MORTON, an ADAMS, with many others; whose talents and virtues ornament their sex, and excite emulation.

6. Happily for the fair daughters of America, the thick mists of superstition and bigotry are vanishing away; and the sun of science begins to beam upon our land, and to irradiate the female mind.

7. Let infant choirs, composed of male and female voices, join in praise of our political fathers, and all patrons of science. They have, doubtless, reflected on the vast importance of female education to a rising country.

8. They have considered how much the sons and daughters of every age are indebted to their *mothers* for the seeds of virtue and knowledge; that schools and colleges can but cultivate and mature the plants, which owe their origin to the seeds sown in infancy; that from maternal lips, our first accents are formed; and, that from *them*, our words, our actions, nay, our every thought proceeds.

9. What an argument this, that *they* should well be taught, from whom our virtues *are*, and from whom our vices *may* be derived! And may we not indulge an honest pride, that this metropolis has been one of the foremost in exertions to promote female improvement?

10. While the *sons* of our citizens are cultivating their minds, and preparing them for the arduous, important, and manly employments which America offers to the industrious, their

their *daughters* are gaining that knowledge, which will enable them to become amiable ſiſters, virtuous children; and, in the event, to aſſume characters, more intereſting to the public, and more endearing to themſelves than both.

11. How tranſporting are the proſpects of America! With what juſtice can it challenge the reality of that prophetic eulogy! "Bleſſed is that nation, whoſe ſons and daughters are trained to virtue, honor, and uſefulneſs; whoſe ſchools are as broad rivers and ſtreams. Yea, bleſſed is that people, whoſe daughters wear the robes of innocence, and whoſe young *Eliſhas* riſe up in ſucceſſion, and wear with dignity the mantles of their departed *Elijahs*."

12. If parents wiſh to guard their children againſt an undue attention to external ornaments, againſt extravagance in dreſs and gaudy equipage, what better expedient will they find, than to repleniſh their minds with ſuch a fund of uſeful knowledge, as ſhall enable them ſuitably to contemn all worthleſs things; to diſcern where real merit lies, and what conſtitutes the dignity of their ſex?

13. Then they will not eaſily be captivated with glittering trappings, trifling toys, and taſteleſs amuſements, but extend their views to more noble objects. What greater barrier againſt vice of every kind than uſeful knowledge?

14. Is it not a melancholy truth, that *man* too often proſtitutes his boaſted faculties to the deſtruction of female happineſs? How neceſſary then to fortify their minds againſt the attacks of ſuch vile ſeducers? Blemiſhes in female characters ſeldom are effaced. Not ſo with man. He garniſhes his name, and brightens it again.

15. But if woman chance to ſwerve from the ſtricteſt rules of virtue,

"Ruin enſues, reproach and endleſs ſhame,
And *one* falſe ſtep forever blaſts her fame.
In vain, with tears, the loſs ſhe may deplore,
In vain look back to what ſhe was before,
She ſets, like ſtars that fall, to riſe no more."

16. Let other nations boaſt a ſuperiority in the productions of fruits and flowers: "*Man* is the nobler growth *our* realms ſupply!" And, happily, we do not limit merit or knowledge to either ſex. Both, we conſider, as the natural growth of the human mind; and ſure of flouriſhing,

where moiſtened with the dew of wiſdom, and warmed with the ſun of ſcience.

17. In the dawn of life, I hail the dawn of my country's hopes! Lo, a Phenix of empire riſes from the aſhes of the old world! Lo! a ſun, more radiant than the fountain of heat, beams from the eaſtern horizon, pouring its rays among the vapors and clouds, which have been gathering through centuries of nights!

18. Every natural, civil, and religious right is ours, by the legacy of Heaven. Here ſcience has opened her treaſures; and here liberty has erected her ſtandard, and bids defiance to deſpotiſm.

19. With ſuch ſingular advantages, we need but the active mind, the honeſt heart, and the diligent hand. Thus ſhall our ſchools become as pure, enriching ſtreams; our churches flouriſh as the palm tree, and our land become as the garden of God.

20. While the tender hearts of thoſe, who are enjoying the advantages of ſchool education, are offering a tribute of reſpect and gratitude to their parents, their patrons, and fathers of the town, for their exertions on this intereſting ſubject, all hearts ſhould unite in praiſe to our common Parent, from whom are all our bleſſings.

21. Could the firſt ſettlers of this town now ſtand in the midſt of you, how would they lift their hands in admiration! Theſe, would they ſay, are the bleſſed fruits of our zeal, our labors and hardſhips. We traverſed the wilderneſs in want of all things; but theſe, our children, are enjoying the milk and honey of the land.

22. The thought is intereſting. And while we cheriſh the remembrance of our worthy anceſtors, let us be emulous to copy their laudable examples.

23. To the pleaſure derived from the anticipation of *future* days, under the preſent improved ſyſtem of education, much may be added from a reflection on the *paſt*.

24. There was a time, in the infancy of our country, when leſs attention was paid to the early improvement of the mind. When the advantage of ſchooling was limited to a few, and thoſe principally of one ſex; while the other was devoted to domeſtic toils.

25. And

25. And even now, in ſome parts of united America, as well as among ſeveral other nations who call themſelves *civilized*, women are conſidered but a little better than *ſlaves* to unfeeling parents, and to idle, lordly huſbands.

26. Our lot has fallen in a more favored ſpot. We live in an age and country, where we ſee children of both ſexes acquiring, at ſchool, all the neceſſary, convenient, and many of the ornamental branches of education.

27. Spelling, reading, grammar, and geography, they acquire at an early age. Writing and arithmetic are taught with great propriety and expedition.

28. That zeal, which ſeems to prevail among all ranks of people, gives encouragement to teachers; and we have a fair proſpect, that, if equal exertions are elſewhere made, good and valuable learning will be diſſeminated throughout our country.

29. Then ſhall we ſee, from year to year, the productions of American ingenuity. Our young men will be emulous to exceed the geniuſes of the eaſt; our daughters will ſhine as bright conſtellations in the ſphere where nature has placed them.

30. "They will open their mouths with wiſdom, and in their tongues will be the law of kindneſs. They will look well to the ways of their houſehold, and eat not the bread of idleneſs."

31. "They will ſtretch out their hands to the poor; yea, they will reach forth their hands to the needy. Their own works will praiſe them in the gates; and their children ſhall riſe up and call them bleſſed."

32. "How bright the ſcene to fancy's eye appears,
Through the perſpective of long diſtant years;
When *this*, *this* mingled group, their country calls
From academic ſhades and learned halls,
To fix her laws, her ſpirit to ſuſtain,
And light up glory through her wide domain.
Their various taſtes in different arts diſplay'd,
Like temper'd harmony of light and ſhade,
With friendly union in one maſs ſhall blend,
And *this* adorn the ſtate, and *that* defend."

DIALOGUE BETWEEN FERNANDO CORTEZ, AND WILLIAM PENN.

Cortez. IS it poſſible, William Penn, that you ſhould ſeriouſly compare your glory with mine! The planter of a ſmall colony in North-America preſume to vie with the conqueror of the great Mexican empire?

Penn. Friend, I pretend to no glory; far be it from me to glory. But this I ſay, that I was inſtrumental in executing a more glorious work than that performed by thee; incomparably more glorious.

Cort. Doſt thou not know, William Penn, that with leſs than ſix hundred Spaniſh foot, eighteen horſe, and a few ſmall pieces of cannon, I fought and defeated innumerable armies of very brave men; dethroned an emperor, who excelled all his countrymen in the ſcience of war, as much as they excelled the reſt of the Weſt-Indian nations? That I made him my priſoner in his own capital; and, after he had been depoſed and ſlain by his ſubjects, vanquiſhed and took Guatemozin, his ſucceſſor, and accompliſhed my conqueſt of the whole Mexican empire, which I loyally annexed to the Spaniſh crown? Doſt thou not know, that, in doing theſe wonderful acts, I ſhowed as much courage as Alexander the great, and as much prudence as Ceſar?

Penn. I know very well that thou waſt as fierce as a lion, and as ſubtle as a ſerpent. The prince of darkneſs may, perhaps, place thee as high upon his black liſt of heroes as Alexander or Ceſar. It is not my buſineſs to interfere with him in ſettling thy rank. But hark thee, friend Cortez; what right hadſt thou, or had the king of Spain himſelf, to the Mexican empire? Anſwer me that, if thou canſt.

Cort. The pope gave it to my maſter.

Penn. Suppoſe the high prieſt of Mexico had taken it into his head to give Spain to Montezuma; would his right have been good?

Cort. Theſe are queſtions of caſuiſtry, which it is not the buſineſs of a ſoldier to decide. We leave that to *gownſmen. But* pray, Mr. Penn, what right had you to *the colony you ſettled?*

Penn.

nn. An honeſt right of fair purchaſe. We gave the e Indians a variety of articles which they wanted; hey, in return, gave us lands which they did not want. was amicably agreed on; and not a drop of blood ſhed in our acquiſition.

rt. I am afraid there was a little fraud in the purchaſe. followers, William Penn, are ſaid to think that cheatin a quiet and ſober way, is no moral ſin.

nn. The righteous are always calumniated by the ed. But it was a ſight which an angel might contemwith delight, to behold the colony which I ſettled! To s living with the Indians like innocent lambs, and ta- the ferocity of their manners by the gentleneſs of ours! e the whole country, which before was an uncultivated rneſs, rendered as fair and as fertile as the garden of ! O Fernando Cortez! Fernando Cortez! didſt thou the great Mexican empire in that ſtate? No, thou didſt thoſe delightful and populous regions into a deſert, a t flooded with blood. Doſt thou not remember that infernal ſcene, when the noble emperor Guatemozin ſtretched out by thy ſoldiers upon hot burning coals, to him diſcover into what part of the lake of Mexico he thrown the royal treaſures? Are not his groans ever ling in the ears of thy conſcience? Do they not rend ard heart and ſtrike thee with more horror than the of the furies?

rt. Alas, I was not preſent when that direful act was ! Had I been there, the mildneſs of my nature never d have ſuffered me to endure the ſight. I certainly d have forbidden it.

nn. Thou waſt the captain of that band of robbers, did this horrid deed. The advantage they had drawn thy counſels and conduct enabled them to commit it; thy ſkill ſaved them afterwards from the vengeance h was due to ſo enormous a crime. The enraged cans would have properly puniſhed them for it, if they not had thee for their general, thou hard-hearted, l-thirſty wretch.

rt. The *righteous* I find can *rail*, William Penn. But *do you hope to preſerve* this admirable colony you have *!? Your people*, you tell me, live like innocent lambs.

Are there no wolves in America to devour thoſe lambs? Do you expect the natives will always continue in peace with your ſucceſſors? Or, if they ſhould make war, do you expect to oppoſe them by prayers and preſents? If this be your policy, your devoted colony will ſoon become an eaſy prey to the ſavages of the wilderneſs.

Penn. We leave that to the wiſe Diſpoſer of events, who governs all nations at his will. If we conduct with ſtrict juſtice towards the Indians, He will doubtleſs defend us againſt all their invaſions.

Cort. Is this the wiſdom of a great legiſlator! I have heard ſome of your countrymen compare you to Solon! Did Solon, think you, give laws to a people, and leave thoſe laws and that people to the mercy of every invader? The firſt buſineſs of a legiſlature is to provide a military ſtrength which may defend the whole ſyſtem. The world, William Penn, is a land of robbers. Any ſtate or commonwealth erected therein muſt be well fenced and ſecured by good military inſtitutions; or, the happier it is in all other reſpects, the greater will be its danger, the more ſpeedy its deſtruction. Your plan of government muſt be changed; theſe Indian nations muſt be extirpated, or your colony will be loſt.

Penn. Theſe are ſuggeſtions of human wiſdom. The doctrines I held were inſpired. They came from above.

Cort. It is blaſphemy to ſay that any folly could come from the fountain of wiſdom. Whatever is inconſiſtent with the great laws of nature cannot be the effect of inſpiration. Self defence is as neceſſary to nations as to men. And ſhall individuals have a right which nations have not? True religion, William Penn, is never inconſiſtent with reaſon and the great laws of nature.

Penn. Though what thou ſayeſt ſhould be true, it does not come well from thy mouth. A *tyrant* talk of reaſon! Go to the inquiſition, and tell them of reaſon, and the great laws of nature. They will broil thee, as thy ſoldiers broiled the unhappy Guatemozin.—Why doſt thou turn pale? Is it the name of the inquiſition, or the name of Guatemozin, which troubles and affrights thee? O wretched man! I wonder not that thou doſt tremble and ſhake, when thou thinkeſt of the many murders thou haſt committed, the many

thouſands

thouſands of thoſe innocent Indians thou haſt butchered, without an accuſation of a crime! Remember there is a day coming when thou muſt anſwer for all thy barbarities! What wouldſt thou give to part with the renown of thy conqueſts, and to have a conſcience as pure and undiſturbed as mine?

Cort. I feel the force of thy words. They pierce me like daggers. I can never, never be happy, while I retain any memory of the ills I have cauſed!

THE WHISTLE.

WHEN I was a child, at ſeven years old, ſays Dr. Franklin, my friends on a holiday filled my little pockets with coppers. I went directly to a ſhop where they ſold toys for children; and being charmed with the ſound of a whiſtle, which I met by the way, in the hands of another boy, I voluntarily offered, and gave all my money for one.

2. I then came home, and went whiſtling all over the houſe, much pleaſed with my Whiſtle; but diſturbing all the family. My brothers and ſiſters, and couſins, underſtanding the bargain I had made, told me, I had given four times as much for it, as it was worth.

3. This put me in mind of what good things I might have bought with the reſt of the money. And they laughed at me ſo much for my folly, that I cried with vexation; and the reflection gave me more chagrin than the Whiſtle gave me pleaſure.

4. This, however, was afterwards of uſe to me; the impreſſion continuing on my mind, ſo that often when I was tempted to buy ſome unneceſſary thing, I ſaid to myſelf, *Don't give too much for the Whiſtle.* And ſo I ſaved my money.

5. As I grew up and came into the world, and obſerved the actions of men, I thought I met with many, very many, *who gave too much for the Whiſtle.*

6. When I ſaw one too ambitious of court favors, ſacrificing his time in attendance at levees, his repoſe, his liberty,

erty, his virtue, and perhaps his friends, to attain it, I have ſaid to myſelf, *This man gives too much for his Whiſtle.*

7. When I ſaw another fond of popularity, conſtantly employing himſelf in political buſtles, neglecting his own affairs, and ruining them by that neglect, *He pays indeed,* ſaid I, *too much for his Whiſtle.*

8. If I knew a miſer, who gave up every kind of comfortable living, all the pleaſure of doing good to others, all the eſteem of his fellow-citizens, and the joys of benevolent friendſhip, for the ſake of accumulating wealth, *Poor man,* ſaid I, *you do indeed pay too much for the Whiſtle.*

9. When I meet with a man of pleaſure, ſacrificing every laudable improvement of the mind or of his fortune, to mere corporal ſenſations, and ruining his health in the purſuit; Miſtaken man, ſay I, you are providing pain for yourſelf inſtead of pleaſure; *you give too much for your Whiſtle.*

10. If I ſee one fond of fine clothes, fine furniture, fine houſes, fine equipage, all above his fortune, for which he contracts debts, and ends his career in priſon; Alas! ſay I, *he has paid dear, very dear, for his Whiſtle.*

11. In ſhort, I conceived that great part of the miſeries of mankind were brought upon them by the falſe eſtimates they had made of the value of things, and by their giving too much for their *Whiſtles.*

True Patriotism, diſplayed at the Siege of Calais.

In 1347, the town of Calais in France was beſieged by Edward III. of England, and reduced to the laſt extremity by famine and the fatigue of the inhabitants. John of Vienna, the governor, foreſeeing the neceſſity of ſurrendering his fortreſs, appeared upon the walls and deſired a parley.

2. Sir Walter Manny was ſent to him by Edward, whom the governor addreſſed in the following words. "I have been entruſted by my ſovereign with the command of this town. It is almoſt a year ſince you beſieged me; and I have endeavoured, as well as thoſe under me, to do my duty.

duty. But you are acquainted with our preſent condition. We are periſhing with hunger, and have no hopes of relief. I am willing, therefore, to ſurrender; and deſire, as the ſole condition, that you would inſure the lives and liberties of theſe brave men, who have ſo long ſhared with me every danger and fatigue."

3. Manny replied, that the king was ſo incenſed againſt the townſmen of Calais, for their obſtinate reſiſtance, he was determined to take exemplary vengeance on them; and would receive no terms which ſhould reſtrain him in the puniſhment of the offenders.

4. "Conſider," replied the governor, "that this is not the treatment to which brave men are entitled. If any Engliſh knight had been in my ſituation, your king would have expected the ſame conduct from him. The inhabitants of Calais have done for their ſovereign what merits the eſteem of every prince; much more, of ſo gallant a prince as Edward.

5. "But I inform you, that, if we muſt periſh, we ſhall not periſh unrevenged; and that we are not yet ſo reduced, but we can ſell our lives at a high price to the victors. It is the intereſt of both ſides to prevent theſe deſperate extremities; and I expect that you yourſelf, brave knight, will interpoſe your good offices with your prince in our behalf."

6. Manny was ſtruck with the juſtneſs of the ſentiment, and repreſented to the king the danger of reprifals, if he ſhould offer ſuch treatment to the inhabitants. Edward was at laſt perſuaded to mitigate the rigor of the conditions demanded.

7. He only inſiſted that ſix of the moſt reſpectable citizens ſhould be ſent to him, to be diſpoſed of as he thought proper. They were to come to his camp, carrying the keys of the city in their hands, bareheaded and barefooted, with ropes about their necks. And on theſe conditions, he promiſed to ſpare the lives of all the remainder.

8. When this intelligence was conveyed to Calais, it ſtruck the inhabitants with new conſternation. To ſacrifice ſix of their fellow-citizens to certain deſtruction for ſignalizing their valor in a common cauſe, appeared to them even more ſevere, than that general puniſhment with which

they

they were before threatened; and they found themſelves incapable of coming to any reſolution in ſo cruel and diſtreſsful a ſituation.

9. At laſt one of the principal inhabitants, called Euſtace de St. Pierre, whoſe name deſerves to be recorded, ſtepped forth, and declared himſelf willing to encounter death for the ſafety of his friends and companions. Another, animated by his example, made the like generous offer. A third and fourth preſented themſelves to the ſame fate; and the whole number was ſoon completed.

10. Theſe ſix heroic citizens appeared before Edward in the guiſe of malefactors, laid at his feet the keys of their city, and were ordered to be led to execution. It is ſurpriſing that ſo generous a prince ſhould ever have entertained ſuch a barbarous purpoſe againſt ſuch men; and ſtill more, that he ſhould ſeriouſly perſiſt in the reſolution of executing it.

11. But the entreaties of his queen ſaved his memory from that infamy. She proſtrated herſelf before him, and, with tears in her eyes, begged the lives of theſe unhappy men. Having obtained her requeſt, ſhe carried them into her tent, ordered a repaſt to be ſet before them, and, after making them a preſent of money and clothes, diſmiſſed them in ſafety.

SUBLIMITY OF THE SCRIPTURES.

GOD came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praiſe. And his brightneſs was as the light; he had horns coming out of his hand; and there was the hiding of his power.

2. Before him went the peſtilence; and burning coals went forth at his feet. He ſtood and meaſured the earth; he beheld and drove aſunder the nations, and the everlaſting mountains were ſcattered; the perpetual hills did bow; his ways are everlaſting.

3. I ſaw the tents of Cuſhan in affliction; and the curtains of the land of Midian did tremble. Was the Lord diſpleaſed

diſpleaſed againſt the rivers? Was thy wrath againſt the ſea, that thou didſt ride upon thy horſes, and thy chariots of ſalvation? Thy bow was made quite naked, according to the oaths of the tribes, even thy ſword. Selah.

4. Thou didſt cleave the earth with rivers. The mountains ſaw thee and they trembled; the overflowing of the water paſſed by; the deep uttered his voice, and lifted up his hands on high. The ſun and moon ſtood ſtill in their habitation. At the light of thine arrows they went, and at the ſhining of thy glittering ſpear.

5. Thou didſt march through the land in indignation; thou didſt threſh the heathen in anger. Thou wenteſt forth for the ſalvation of thy people, even for ſalvation with thine anointed. Thou woundedſt the head out of the houſe of the wicked, by diſcovering the foundation unto the neck. Selah.

6. Thou didſt ſtrike through with his ſtaves the head of his villages; they came out as a whirlwind to ſcatter me; their rejoicing was as to devour the poor ſecretly. Thou didſt walk through the ſea with thine horſes, through the heap of great waters.

7. When I heard, I trembled; and my lips quivered at the voice. Rottenneſs entered into my bones, and I trembled in myſelf, that I might reſt in the day of trouble. When he cometh up unto the people, he will invade them with his troops.

REVELATION. CHAP. X.

AND I ſaw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the ſun, and his feet as pillars of fire. And he had in his hand a little book open; and he ſet his right foot upon the ſea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, ſeven thunders uttered their voices.

2. And when the ſeven thunders had uttered their voices, I was about to write; and I heard a voice from heaven.

heaven ſaying unto me, Seal up thoſe things which the ſeven thunders uttered, and write them not.

3. And the angel, whom I ſaw ſtand upon the ſea and upon the earth, lifted up his hand to heaven, and ſware by Him who liveth for ever and ever, who created heaven, and the things which therein are, and the earth, and the things which therein are, and the ſea, and the things which are therein, that there ſhould be time no longer. But in the days of the voice of the ſeventh angel, when he ſhall begin to ſound, the myſtery of God ſhould be finiſhed, as he hath declared to his ſervants the prophets.

ANECDOTE OF MONTESQUIEU.

A GENTLEMAN, being at Marſeilles, hired a boat, with an intention of ſailing for pleaſure. He entered into converſation with the two young men who owned the veſſel, and learned that they were not watermen by trade, but ſilverſmiths; and that when they could be ſpared from their uſual buſineſs, they employed themſelves in that way to increaſe their earnings.

2. On expreſſing his ſurpriſe at their conduct, and imputing it to an avaricious diſpoſition; Oh! ſir, ſaid the young men, if you knew our reaſons, you would aſcribe it to a better motive.

3. Our father, anxious to aſſiſt his family, ſcraped together all he was worth; purchaſed a veſſel for the purpoſe of trading to the coaſt of Barbary; but was unfortunately taken by a pirate, carried to Tripoli, and ſold for a ſlave.

4. He writes word, that he is luckily fallen into the hands of a maſter who treats him with great humanity; but that the ſum which is demanded for his ranſom is ſo exorbitant that it will be impoſſible for him ever to raiſe it. He adds that we muſt, therefore, relinquiſh all hope of ever ſeeing him again, and be contented that he has as many comforts as his ſituation will admit.

5. With the hopes of reſtoring to his family a beloved father, we are ſtriving, by every honeſt mean in our power,

to

to collect the ſum neceſſary for his ranſom; and we are not aſhamed to employ ourſelves in the occupation of watermen. The gentleman was ſtruck with this account, and, on his departure, made them a handſome preſent.

6. Some months afterwards, the young men being at work in their ſhop, were greatly ſurpriſed at the ſudden arrival of their father, who threw himſelf into their arms; exclaiming, at the ſame time, that he was fearful they had taken ſome unjuſt method to raiſe the money for his ranſom, for it was too great a ſum for them to have gained by their ordinary occupation.

7. They profeſſed their ignorance of the whole affair, and could only ſuſpect they owed their father's releaſe to that ſtranger, to whoſe generoſity they had been before ſo much obliged. After Monteſquieu's death, an account of this affair was found among his papers, and the ſum actually remitted to Tripoli for the old man's ranſom.

8. It is a pleaſure to hear of ſuch an act of benevolence performed even by a perſon totally unknown to us; but the pleaſure is greatly increaſed, when it proves the union of virtue and talents in an author ſo renowned as Monteſquieu.

THE BENEVOLENT PAIR.

A POOR man and his wife at Vienna, who had ſix ſmall children, finding themſelves unable to ſupport them all, were reduced to the neceſſity of turning the youngeſt upon the public. The huſband carried it reluctantly to the foundling hoſpital, depoſited it in the baſket which was placed near the gate for the reception of the foundlings, and anxiouſly waited till the arrival of the inſpector, that he might take a farewel view of his child.

2. When the inſpector came at the uſual time to examine the baſket, he perceived *two* children therein. Obſerving the labourer who ſtood at a ſmall diſtance, he ſuppoſed that he had brought them both; and compelled the poor man, notwithſtanding all his proteſtations to the contrary, to return with two children inſtead of one, which was already more than he knew how to maintain.

3. His wife, as well as himſelf, was exceedingly dejected at this increaſe of their expenſes; but, unwilling to expoſe the little ſtranger in the ſtreet, they determined to uſe all their endeavours to ſupport themſelves and the ſeven children; and they hoped Providence would aſſiſt them.

4. On undreſſing the child, the woman found a paper ſewed to its clothes, containing an order upon a banker for five crowns a month, to be paid to the perſon who took care of it. The good people were not a little rejoiced at their happy fortune.

5. But the ſtory being circulated, and coming to the knowledge of the managers of the hoſpital, they claimed the child as their property. The labourer refuſed to relinquiſh it, and was aſſiſted by ſome perſons of diſtinction.

6. The cauſe being tried in a court of juſtice, it was decreed, that, as the foundling hoſpital had at firſt declined receiving the child, it of right belonged to the poor man who had ſhown ſuch humanity in keeping it, when he was ſo ill able to afford any additional expenſe.

THE UNFORTUNATE PHILANTHROPIST.

IN the year 1775, a ſhip lying at anchor in Table Bay at the Cape of Good Hope, was driven on ſhore in a violent ſtorm, and the crew reduced to the utmoſt diſtreſs and danger. Their cries for aſſiſtance were diſtinctly heard by the inhabitants; but at firſt there appeared no proſpect of relief from any quarter.

2. The ſwell of the ſea, which broke over the ſhip with the greateſt violence, made it impoſſible for them to ſave themſelves in boats, and highly dangerous to attempt it by ſwimming. Some of thoſe, who ventured to ſwim to the ſhore, were thrown againſt the rocks and daſhed to pieces; others, as ſoon as they had arrived at the ſhore, were carried back by another wave and drowned.

3. A Dutchman by the name of VOLTEMAD, who happened to be a ſpectator of this diſtreſſing ſcene, was touched with compaſſion of ſo noble a kind, and at the ſame time ſo operative, that, mounting a high ſpirited horſe, he

he ſwam him over to the ſhip; encouraged ſome, of the crew to lay hold of the end of a rope, which he threw out to them for that purpoſe, and others to faſten themſelves to the horſe's tail; then turned about, and carried them ſafe on ſhore.

4. This animal's natural aptneſs for ſwimming, the great ſize of his body, the firmneſs and ſtrength of his limbs, prevented him from being eaſily overpowered by the ſwell of the ſea. But, unfortunately, this generous and active veteran himſelf became a victim to death.

5. Fourteen young perſons he had actually ſaved; and while endeavouring to preſerve more than it was poſſible for him to do in ſo ſhort a time, he and his horſe were both drowned: The occaſion of this was as follows.

6. After the ſeventh turn, having ſtayed a little longer than uſual to reſt himſelf, the poor wretches on board were afraid that he did not intend to return; for this reaſon, being impatient, they redoubled their prayers and cries for aſſiſtance; upon which, his tendereſt feelings being wrought upon, he again haſtened to their relief ere his horſe was ſufficiently reſted.

7. The poor animal, almoſt ſpent, now ſunk the ſooner under his burden, inaſmuch as too many ſought to be ſaved at one time; and one of them, as it was thought, happened unluckily to catch hold of the horſe's bridle, and by that mean drew his head under water.

8. This bold and enterpriſing philanthropiſt commands our eſteem and admiration the more, as he had put himſelf into this danger for the relief of others, without himſelf being able to ſwim. The Dutch Eaſt India company cauſed a monument to be erected to the memory of this unfortunate philanthropiſt.

ST. PAUL'S SPEECH BEFORE KING AGRIPPA.

I THINK myſelf happy, king Agrippa, becauſe I ſhall anſwer for myſelf this day before thee, touching all the things whereof I am accuſed of the Jews; eſpecially,

eſpecially, as I know thee to be expert in all cuſtoms and queſtions which are among the Jews. Wherefore I beſeech thee to hear me patiently.

2. My manner of life from my youth, which was at the firſt among my own nation at Jeruſalem, know all the Jews; who knew me from the beginning, if they would teſtify, that, after the ſtraiteſt ſect of our religion, I lived a Phariſee.

3. And now I ſtand and am judged for the hope of the promiſe made of God unto our fathers. Unto which promiſe, our twelve tribes, inſtantly ſerving God day and night, hope to come; for which hope's ſake, king Agrippa, I am accuſed of the Jews.

4. Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead? I verily thought with myſelf, that I ought to do many things contrary to the name of Jeſus of Nazareth.

5. Which thing I alſo did in Jeruſalem; and many of the ſaints did I ſhut up in priſon, having received authority from the chief prieſts. And when they were put to death, I gave my voice againſt them. And I puniſhed them oft in every ſynagogue, and compelled them to blaſpheme. And being exceedingly mad againſt them, I perſecuted them even unto ſtrange cities.

6. Whereupon, as I went to Damaſcus with authority and commiſſion from the chief prieſts, at mid day, O king, I ſaw in the way a light from heaven, above the brightneſs of the ſun, ſhining round about me, and them who journeyed with me.

7. And when we were all fallen to the earth, I heard a voice ſpeaking unto me, and ſaying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? It is hard for thee to kick againſt the pricks. And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt.

8. But riſe, and ſtand upon thy feet; for I have appeared unto thee for this purpoſe, to make thee a miniſter, and a witneſs, both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I now ſend thee, to open their eyes, and to turn them from darkneſs to light, and from the power of Satan

unto

unto God; that they may receive forgiveneſs of ſins, and inheritance among them who are ſanctified by faith which is in me.

9. Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion; but ſhowed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the coaſts of Judea, and then to the Gentiles, that they ſhould repent and turn to God, and do works meet for repentance. For theſe cauſes, the Jews caught me in the temple, and went about to kill me.

10. Having therefore obtained help from God, I continue unto this day, witneſſing both to ſmall and great; ſaying no other things than thoſe which Moſes and the prophets did ſay ſhould come; that Chriſt ſhould ſuffer, and that he ſhould be the firſt who ſhould riſe from the dead, and ſhould ſhow light unto the people, and to the Gentiles.

CRUELTY TO ANIMALS.

MONTAIGNE thinks it ſome reflection upon human nature itſelf, that few people take delight in ſeeing beaſts careſs or play together; but almoſt every one is pleaſed to ſee them lacerate and worry one another.

2. I am ſorry this temper is become almoſt a diſtinguiſhing character of our own nation, from the obſervation which is made by foreigners of our beloved paſtimes, bear-bating, cock-fighting, and the like.

3. We ſhould find it hard to vindicate the deſtroying of any thing that has life, merely out of wantonneſs; yet in this principle our children are bred up; and one of the firſt pleaſures we allow them is the licenſe of inflicting pain upon poor animals.

4. Almoſt as ſoon as we are ſenſible what life is ourſelves, we make it our ſport to take it from other creatures. I cannot but believe a very good uſe might be made of the fancy which children have for birds and inſects.

5. Mr. Locke takes notice of a mother who often procured theſe animals for her children, but rewarded or puniſhed them

them as they treated them well or ill. This was no other than entering them betimes into a daily exercise of humanity, and improving their very diversion to a virtue.

6. The laws of self-defence undoubtedly justify us in destroying those animals which would destroy us, which injure our properties, or annoy our persons; but not even these, whenever their situation incapacitates them from hurting us.

7. I know of no right which we have to shoot a bear on an inaccessible island of ice; or an eagle on the mountain's top; whose lives cannot injure, nor deaths procure us any benefit. We are unable to give life, and therefore ought not wantonly to take it away from the meanest insect, without sufficient reason. They all receive it from the same benevolent hand as ourselves, and have therefore an equal right to enjoy it.

8. God has been pleased to create numberless animals intended for our sustenance; and that they are so intended, the agreeable flavour of their flesh to our palates, and the wholesome nutriment which it administers to our stomachs, are sufficient proofs.

9. These, as they are formed for our use, propagated by our culture, and fed by our care, we have certainly a right to deprive of life, because it is given and preserved to them on that condition.

10. But this should always be performed with all the tenderness and compassion, which so disagreeable an office will permit; and no circumstances ought to be omitted, which can render their executions as quick and easy as possible.

SPEECH OF NICOLAUS.

THE Athenians, having made war upon the Syracusians, the army of the former, under the command of Nicias and Demosthenes, was totally defeated; and the generals obliged to surrender at discretion. The victors, having entered their capital in triumph, the next day a council was held to deliberate what was to be done *with the prisoners.*

2. Diocles,

2. Diocles, one of the leaders of the greateſt authority among the people, propoſed that all the Athenians who were born of free parents, and all ſuch Sicilians as had joined with them, ſhould be impriſoned, and be maintained on bread and water only; that the ſlaves, and all the Atticks, ſhould be publicly ſold; and that the two Athenian generals ſhould be firſt ſcourged with rods, and then put to death.

3. This laſt article exceedingly diſguſted all wiſe and compaſſionate Syracuſians. Hermocrates, who was very famous for his probity and juſtice, attempted to make ſome remonſtrances to the people; but they would not hear him; and the ſhouts which echoed from all ſides prevented him from continuing his ſpeech.

4. At that inſtant, Nicolaus, a man venerable for his great age and gravity, who in this war had loſt two ſons, the only heirs to his name and eſtate, made his ſervants carry him to the tribunal for harangues; and the inſtant he appeared, a profound ſilence enſued, when he addreſſed them in the following manner.

5. "You here behold an unfortunate father, who has felt more than any other Syracuſian the fatal effects of this war, by the death of two ſons, who formed all the conſolation, and were the only ſupports of my old age.

6. "I cannot, indeed, forbear admiring their patriotiſm in ſacrificing to their country's welfare a life which they would one day have been deprived of by the common courſe of nature; but then, I cannot but be ſenſibly affected with the cruel wound which their death hath made in my heart; nor forbear deteſting the Athenians, the authors of this unhappy war, as the murderers of my children.

7. "But, however, there is one circumſtance which I cannot conceal, that I am leſs ſenſible for my private afflictions, than for the honor of my country, which I ſee expoſed to eternal infamy, by the barbarous advice which is now given you. The Athenians, I own, for declaring war ſo unjuſtly againſt us, merit the ſevereſt treatment which could be inflicted on them; but have not the gods, the juſt avengers of wrongs, ſufficiently puniſhed them, and avenged us?

8. "When their generals laid down their arms and ſurrendered, did they not do this in hopes of having their lives ſpared?

ſpared? And will it be poſſible for us, if we put them to death, to avoid the juſt reproach of having violated the law of nations, and diſhonored our victory by unheard of cruelty!

9. "What, will you ſuffer your glory to be thus ſullied in the face of the whole world? and will you hear it ſaid, that a nation, who firſt dedicated a temple to clemency, had found none in Syracuſe? Surely, victories and triumphs do not give immortal glory to a city; but the exerciſing of mercy towards a vanquiſhed enemy, moderation in the greateſt proſperity, and the fearing to offend the gods by a haughty and inſolent pride, are glories far more permanent than the moſt ſplendid conqueſts.

10. "You doubtleſs have not forgotten, that this Nicias, whoſe fate you are going to pronounce, was the very man who pleaded your cauſe in the aſſembly of the Athenians, and who employed all his credit, and the whole power of his eloquence, to diſſuade his country from embarking in this war.

11. "Should you therefore pronounce ſentence of death on this worthy general, would it be a juſt reward for the zeal he ſhowed for your intereſt? With regard to myſelf, death would be leſs grievous to me, than the ſight of ſo horrid an injuſtice committed by my countrymen and fellow-citizens."

INTEGRITY.

THE Spaniſh hiſtorians relate a memorable inſtance of honor and regard to truth. A Spaniſh cavalier in a ſudden quarrel ſlew a Mooriſh gentleman, and fled. His purſuers ſoon loſt ſight of him; for he had, unperceived, thrown himſelf over a garden wall.

2. The owner, a Moor, happening to be in his garden, was addreſſed by the Spaniard on his knees, who acquainted him with his caſe, and implored concealment. Eat this, ſaid the Moor, giving him half a peach; you now know that you may confide in my protection.

3. *He then* locked him up in his garden apartments, telling him as ſoon as it was night, he would provide for his eſcape

eſcape to a place of greater ſafety. The Moor then went into his houſe; where he had but juſt ſeated himſelf, when a great crowd, with loud lamentations, came to his gate, bringing the corpſe of his ſon, who had juſt been killed by a Spaniard.

4. When the firſt ſhock of ſurpriſe was a little over, he learned from the deſcription given, that the fatal deed was done by the very perſon then in his power. He mentioned this to no one; but, as ſoon as it was dark, retired to his garden, as if to grieve alone, giving orders that none ſhould follow him.

5. Then accoſting the Spaniard, he ſaid, Chriſtian, the perſon you have killed is my ſon; his body is now in my houſe. You ought to ſuffer; but you have eaten with me, and I have given you my faith, which muſt not be broken.

6. He then led the aſtoniſhed Spaniard to his ſtables, and mounted him on one of his fleeteſt horſes, and ſaid, Fly far, while the night can cover you; you will be ſafe in the morning. You are indeed guilty of my ſon's blood; but God is juſt and good, and I thank him I am innocent of yours, and that my faith given is preſerved.

7. This point of honor is moſt religiouſly obſerved by the Arabs and Saracens, from whom it was adopted by the Moors of Africa, and by them was brought into Spain; the effects of which remain to this day; ſo that when there is any fear of a war's breaking out between England and Spain, an Engliſh merchant there, who apprehends the confiſcation of his goods as thoſe of an enemy, thinks them ſafe if he can get a Spaniard to take charge of them.

8. The Spaniard ſecures them as his own, and faithfully re-delivers them, or pays the value, whenever the Engliſhman demands them. One inſtance of Spaniſh honor cannot but be ſtill freſh in the memory of many now living; and deſerves to be handed down to the lateſt poſterity.

9. In the year 1746, when the Engliſh were at open war with Spain, the Elizabeth of London, Capt. William Edwards, coming through the gulf from Jamaica, richly laden, met with a moſt violent ſtorm, in which the ſhip ſprung a leak, that obliged them, for the ſaving of their lives, to *run into the* Havanna, a Spaniſh port.

10. The

10. The captain went on ſhore, and directly waited on the governor, told the occaſion of his putting in, and that he ſurrendered the ſhip as a prize, and himſelf and his men as priſoners of war, only requeſting good quarter.

11. No, Sir, replied the Spaniſh governor, if we had taken you in fair war at ſea, or approaching our coaſt with hoſtile intentions, your ſhip would then have been a prize, and your people priſoners; but, when diſtreſſed by a tempeſt, you come into our ports for the ſafety of your lives, we the enemies, being men, are bound as ſuch by the laws of humanity to afford relief to diſtreſſed men who aſk it of us.

12. We cannot, even againſt our enemies, take advantage of an act of God. You have leave therefore to unload your ſhip, if that be neceſſary to ſtop the leak; you may refit her here, and traffic ſo far as ſhall be neceſſary to pay the charges; you may then depart, and I will give you a paſs to be in force till you are beyond Bermuda.

13. If after that you are taken, you will then be a lawful prize; but now you are only a ſtranger, and have a ſtranger's right to ſafety and protection. The ſhip accordingly departed, and arrived ſafe in London.

AN ADDRESS TO THE VISITANTS.

[The following Lines were compoſed by PHILENIA, with a deſign that they ſhould be ſpoken by a little girl at one of the public ſchools in Boſton, on the annual viſitation.]

ON the Spring's breaſt the roſe's *Gem* is laid
By ſome fond floriſt, or ſome ſylvan maid;
Round the green ſod the pliant ſtems expand,
Propp'd by the ſkilful cult'rers foſtering hand;
Till, rear'd by care, the bluſhing EMBLEM towers,
The grace of gardens, and the queen of flowers;
E'en at the cheerleſs hour of faded prime,
Regales the ſenſe, and ſcorns the froſt of time.

2. Thus the young buds, which form this bright parterre,
Rais'd by affection, and improv'd by care,

Gave

Gave to the view a powerleſs, formleſs band,
Till the wiſe Artiſt, with a maſter's hand,
Drew forth each latent worth, each mental grace,
And pour'd expreſſion o'er the vacant face;
Bade the dark eye with ſenſe and ſoftneſs roll,
And lips of roſes breathe the feeling ſoul;
The damaſk cheek with kind affections glow,
And the mind's whiteneſs light the ſkin of ſnow.

3. Here the fair form, by nobler views refin'd,
Shines the bright mirror of the faultleſs mind.
No ſullen weed attracts the glance of ſcorn,
No blooming charm conceals the envious thorn.
With pity's dew the eye of radiance flows,
With LEARNING's gem the breaſt of beauty glows.

4. Happy the child whoſe green unpractis'd years,
The guiding hand of parent fondneſs rears,
To rich inſtruction's ample field removes,
Prunes every fauſt, and every worth improves;
Till the young mind unfolds each ſecret charm,
With genius bright, with cheriſh'd virtue warm;
Like the ſpring's boaſt the lovely plant ſhall riſe
In grateful odors to the nurturing ſkies.

5. But the neglected being of a day,
Who careleſs waſtes the morn of life away,
Though deck'd in laviſh nature's blooming dyes,
The ſcorn of wiſdom, and of fools the prize,
Glares in diſgrace, in powerleſs beauty mourns,
While from her view the eye of JUDGMENT turns.

6. So the light Poppy fills the flow'ry ſcene,
Vain of her ſtreaked robe and painted mien;
In life's ſhort ſpring each tranſient grace diſplays,
And flaunts enamor'd of the coxcomb's gaze.
Yet ſhould THE WISE approach her tawdry bower,
And lend his boſom to the phantom flower,
No latent ſweets refreſhing powers diſpenſe,
But drowſy dulneſs veils the ſick'ning ſenſe;
Till in diſguſt he ſpurns her lifeleſs charms,
And flings them rifled from his loathing arms.

2. Early in the morning, the man at the maſt-head gave notice that three bears were making their way very faſt over the ice, and directing their courſe towards the ſhip. They had probably been invited by the blubber of a ſea-horſe, which the men had ſet on fire, and which was burning on the ice at the time of their approach.

3. They proved to be a ſhe bear and her two cubs; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and drew out from the flames part of the fleſh of the ſea horſe, which remained unconſumed, and ate it voraciouſly.

4. The crew from the ſhip threw great pieces of the fleſh, which they had ſtill left, upon the ice, which the old bear carried away ſingly, laid every piece before her cubs; and, dividing them, gave each a ſhare, reſerving but a ſmall portion to herſelf. As ſhe was carrying away the laſt piece, they levelled their muſkets at the cubs, and ſhot them both dead; and in her retreat, they wounded the dam, but not mortally.

5. It would have drawn tears of pity from any but unfeeling minds, to have marked the affectionate concern manifeſted by this poor beaſt, in the moments of her expiring young. Though ſhe was ſorely wounded, and could but juſt crawl to the place where they lay, ſhe carried the lump of fleſh ſhe had fetched away, as ſhe had done the others before, tore it in pieces, and laid it down before them; and when ſhe ſaw they refuſed to eat, ſhe laid her paws firſt upon one, and then upon the other, and endeavoured to raiſe them up.

6. All this while it was piteous to hear her moan. When ſhe found ſhe could not ſtir them, ſhe went off; and when at ſome diſtance, looked back and moaned; and that not availing to entice them away, ſhe returned, and ſmelling around them, began to lick their wounds.

7. She went off a ſecond time, as before; and having crawled a few paces, looked again behind her, and for ſome time ſtood moaning. But ſtill her cubs not riſing to follow her, ſhe returned to them again, and with ſigns of inexpreſſible fondneſs, went round one and round the other, pawing them, and moaning.

8. *Finding* at laſt that they were cold and lifeleſs, ſhe *raiſed her head* toward the ſhip, and growled her reſentment.

ment at the murderers; which they returned with a volley of muſket balls. She fell between her cubs, and died licking their wounds.

9. What child can read this intereſting ſtory, and not feel in his heart the warmeſt emotions of gratitude, for the ſtronger and more permanent tenderneſs he has experienced from his parents; while, at the ſame time, he feels his diſpleaſure ariſing towards thoſe who treat with wanton barbarity any of the brute creation?

THE VICTIM. AN INDIAN STORY.

THE tragical death of an Indian of the *Collapiſſa* nation, (ſays a gentleman,) who ſacrificed himſelf for his country and ſon, I have always admired, as diſplaying the greateſt heroiſm, and placing human nature in the nobleſt point of view.

2. A *Chactaw* Indian, having one day expreſſed himſelf in the moſt reproachful terms of the French, and called the *Collapiſſas* their dogs and their ſlaves, one of this nation, exaſperated at his injurious expreſſions, laid him dead upon the ſpot.

3. The *Chactaws*, the moſt numerous, and the moſt warlike tribe on the continent, immediately flew to arms. They ſent deputies to New-Orleans to demand from the French governor the head of the ſavage, who had fled to him for protection.

4. The governor offered preſents as an atonement, but they were rejected with diſdain; and they threatened to exterminate the whole tribe of the *Collapiſſas*. To pacify this fierce nation, and prevent the effuſion of blood, it was at length found neceſſary to deliver up the unhappy Indian.

5. The Sieur Ferrand, commander of the German poſts, on the right of the Miſſiſippi, was charged with this melancholy commiſſion. A rendezvous was, in conſequence, appointed between the ſettlement of the *Collapiſſas* and the German poſts, where the mournful ceremony was conducted in the following manner.

6. The

6. The Indian victim, whose name was *Mingo*, was produced. He rose up, and, agreeably to the custom of the people, harangued the assembly to the following purpose.

7. "I am a true man; that is to say, I fear not death; but I lament the fate of my wife and four infant children, whom I leave behind in a very tender age. I lament too my father and my mother, whom I have long maintained by hunting. Them, however, I recommend to the French, since, on their account, I now fall a sacrifice."

8. Scarcely had he finished this short and pathetic harangue, when the old father, struck with the filial affection of his son, arose, and thus addressed himself to his audience.

9. "My son is doomed to death: but he is young and vigorous, and more capable than I, to support his mother, his wife, and four infant children. It is necessary, then, that he remain upon the earth to protect and provide for them. As for me who draw towards the end of my career, I have lived long enough. May my son attain to my age, that he may bring up my tender infants. I am no longer good for any thing; a few years more or less are to me of small importance. I have lived as a man. I will die as a man. I therefore take the place of my son."

10. At these words, which expressed his paternal love and greatness of soul in the most touching manner, his wife, his son, his daughter-in-law, and the little infants, melted into tears around this brave, this generous old man. He embraced them for the last time, exhorted them to be ever faithful to the French, and to die rather than betray them by any mean treachery unworthy of his blood. "My death," concluded he, "I consider necessary for the safety of the nation, and I glory in the sacrifice."

11. Having thus delivered himself, he presented his head to the kinsman of the deceased *Chactaw*; and they accepted it. He then extended himself over the trunk of a tree, when, with a hatchet, they severed his head from his body.

12. The French, who assisted at this tragedy, could not contain their tears, whilst they admired the heroic constancy of this venerable old man; whose resolution bore a resemblance to that of the celebrated Roman orator, who, in the time of the triumvirate, was concealed by his son.

13. The

13. The young man was moſt cruelly tortured in order to force him to diſcover his father, who, not being able to endure the idea, that a ſon ſo virtuous and ſo generous, ſhould thus ſuffer on his account, went and preſented himſelf to the murderers, and begged them to kill him and ſave his ſon.

14. The ſon conjured them to take *his* life, and ſpare the age of his father; but the ſoldiers, more barbarous than the ſavages, butchered them both on the ſpot.

THE ART OF PLEASING.

I HAVE often lamented, that they, who have taken the moſt pains to recommend an attention to the art of pleaſing, have urged it only on the mean motives of ſelf-intereſt.

2. In order to attain the power of pleaſing, they have recommended flattery and deceit; and though they have required in their pupils the appearances of many good qualities, they have not inſiſted on any ſubſtantial or conſiſtent virtue.

3. It is my wiſh to exalt this amiable talent of pleaſing to the rank of a virtue founded on principle, and on the beſt diſpoſitions of human nature. I would ſeparate it from thoſe varniſhed qualities, which, like whited ſepulchres, are but a diſguiſe for internal deformity.

4. A ſtudent of the art of pleaſing, as it is taught in the ſchool of faſhion, is all ſoftneſs and plauſibility, all benevolence and generoſity, all attention and aſſiduity, all gracefulneſs and gentility. Such is the external appearance; but compare it with his private life, with thoſe actions which paſs unſeen, and you will find it by no means correſpondent.

5. You will uſually find a hard heart, meanneſs, ſelfiſhneſs, avarice, and a total want of thoſe principles from which alone true benevolence, ſincere friendſhip, and gentleneſs of diſpoſition can originate. You will, indeed, find even the appearances of friendſhip and benevolence proportioned to the ſuppoſed riches and rank of him whoſe favor and patronage are cultivated.

6. It is a favorite maxim with thoſe who teach the art of pleaſing, that if you deſire to pleaſe, you can ſcarcely fail to pleaſe. But what motive, according to their doctrine, is to excite this deſire? A wiſh to render all with whom you converſe ſubſervient to your intereſted purpoſes of avarice or ambition.

7. It is a mean and deſpicable motive, when made the ſole and conſtant principle of converſation and behaviour. If this life is the whole of our exiſtence; if riches and civil honors are the chief good; if truth, honor, and generoſity, are but names to adorn declamation; then, indeed, they who practiſe the art of pleaſing, according to the vulgar idea of it, are, after all, the truly, and the only wiſe.

8. But let us not think ſo meanly of the world and its Creator; and if our favorable opinion of things be an error, it is not only pardonable, but glorious; and a generous man will ſay, like the noble ancient, he had rather err with a Socrates and a Plato, than be right with a Machiavel.

9. But, indeed, the virtues and the graces are much nearer allied, than they who are ſtrangers to the virtues are willing to acknowledge. There is ſomething extremely beautiful in all the moral virtues, clearly underſtood and properly reduced to practice.

10. Religion is alſo declared to be full of pleaſantneſs, in that volume in which its nature is deſcribed with the greateſt authenticity. It muſt indeed be allowed, that he who is actuated in his deſire of pleaſing by morality and religion, may very properly add all the embelliſhments of external gracefulneſs; and he may reſt aſſured, that the ſincerity of his principles, and the goodneſs of his character, will inſure a degree of ſucceſs in his attempts to pleaſe, which a falſe pretender, with all his duplicity, can never obtain.

11. If true politeneſs conſiſts in yielding ſome of our own pretenſions to the ſelf-love of others, in repreſſing our pride and arrogance, and in a gentleneſs of ſentiment and conduct, ſurely nothing can be more conducive to it than a religion which every where recommends brotherly love, meekneſs, and humility.

12. I know not how paradoxical my opinion might appear to the faſhionable clubs at St. James's, or to the profeſſed

feſſed men of the world, or to the proficient in what I call the *inſincere* art of pleaſing; but I cannot help thinking, that a true Chriſtian, one who thinks and acts, as far as the infirmity of his nature will permit, conſiſtently with the principles of his religion, poſſeſſes qualities more capable of pleaſing, than any of thoſe which are ſaid ſo eminently to have diſtinguiſhed a Marlborough and a Bollingbroke.

13. The pious and amiable Mr. N—— ſeems to me to have deſerved the epithet of all-accompliſhed, much better than he to whom it has been ſo often applied; and if we may judge of his writings, and the accounts given of his life, as on the one hand, there never was a better Chriſtian, ſo, on the other, there never appeared a more polite gentleman.

14. It is evident he derived his art of pleaſing, not from a ſtudy of the world, or practiſing the tricks of the little worldling, but from the lovely qualities recommended in the goſpel, and from an imitation of the humble Jeſus.

15. They who ſtudy the art of pleaſing would perhaps ſmile were an inſtructor to refer them, for the beſt rules which have ever been given, to the ſermon on the mount.

16. It is however certain, that the art of pleaſing, which is founded on ſincere principles, derived from religion and morality, is as far ſuperior to that falſe art, which conſiſts only in ſimulation, and diſſimulation, as the fine brilliancy of the real diamond excels the luſtre of French paſte; or as the roſeate hue on the cheek of Hebe, the painted viſage of a haggard courtezan.

17. The inſincere art of pleaſing reſembles the inferior ſpecies of timber in a building, which, in order to pleaſe the eye, requires the aſſiſtance of paint; but the art which is founded on ſincerity, is more like that which diſplays far greater beauty in the variety and richneſs of its own native veins and color.

18. A ſhort time, or a ſlight touch, deſtroys the ſuperficial beauty of the one; while the other acquires new graces from the hand of time.

19. The rules and doctrines of religion and morality tend to correct all the malignant qualities of the heart; ſuch as envy, malice, pride, and reſentment. In doing this, they cut off the very ſource of diſagreeable behaviour.

20. Morality

20. Morality and religion inculcate whatever is juſt, mild, moderate, candid, and benevolent. In doing this, they effectually promote a ſyſtem of manners, which, without any ſiniſter deſign in the perſon who poſſeſſes them, cannot fail of being agreeable.

21. If to theſe ſubſtantial powers of pleaſing are added the laſt poliſh of a graceful deportment, the habits acquired in good company, an acquaintance with men and manners, a taſte for polite arts and polite books, no other requiſites will be wanting to perfect the art, and form an all-accomplished character.

22. A man will not be under the neceſſity of hurting his conſcience and reputation in cultivating, I know not what, of a deceitful and affected behaviour. He may be at once pleaſing and reſpectable, and grow in favour with men, without offending God.

EXAMPLE OF JUSTICE AND MAGNANIMITY.

AMONG the ſeveral virtues of Ariſtides, that for which he was moſt renowned was juſtice; becauſe this virtue is of moſt general uſe, its benefits extending to a great number of perſons, as it is the foundation, and in a manner the ſoul, of every public office and employment.

2. Themiſtocles, having conceived the deſign of ſupplanting the Lacedemonians, and of taking the government of Greece out of their hands, in order to put it into thoſe of the Athenians, kept his eye and his thoughts continually fixed upon that great project; and as he was not very nice or ſcrupulous in the choice of his meaſures, whatever tended towards accompliſhing the end he had in view, he looked upon as juſt and lawful.

3. On a certain day, he declared in a full aſſembly of the people, that he had a very important deſign to propoſe; but that he could not communicate it to the people, becauſe its ſucceſs required it ſhould be carried on with the greateſt ſecrecy; he therefore deſired they would appoint a perſon to whom he might explain himſelf upon the matter in queſtion.

4. Ariſtides

4. Ariſtides was unanimouſly fixed upon by the whole aſſembly, who referred themſelves entirely to his opinion of the affair; ſo great a confidence had they both in his probity and prudence.

5. Themiſtocles, therefore, having taken him aſide, told him the deſign which he had conceived, was to burn the fleet belonging to the reſt of the Grecian ſtates, which then lay in a neighbouring port; and by this mean Athens would certainly become miſtreſs of all Greece.

6. Ariſtides hereupon returned to the aſſembly, and only declared to them, that indeed nothing could be more advantageous to the commonwealth, than Themoſtocles' project; but at the ſame time, nothing in the world could be more unjuſt. All the people unanimouſly ordained that Themiſtocles ſhould entirely deſiſt from his project.

THE DUELLISTS.

SCENE BETWEEN EDWARD AND HENRY.

Edward. HARRY, at your requeſt, I meet you here, and aſk an explanation.

Henry. My buſineſs with you is of ſuch a nature as needs no prologue. I demand of you in direct terms, and expect a categorical anſwer, whether you wrote the piece ſigned *Horatio* in yeſterday's gazette?

Ed. I did.

Hen. It is ſaid by ſome that your pointed ſatire was aimed at *me*. I next demand, whether that be true or not?

Ed. My ſatire was not pointed but at a vice which every where prevails. And whoever ſays I aimed at you, or any individual, aſſerts an impious falſehood. However, if you think that any part is applicable to yourſelf, you are welcome to receive it. Or, according to the proverb, "If the garment fits you, you may wear it."

Hen. From various circumſtances, it appears evident you aimed at me. And give me leave to tell you, you have touched a tender point; I mean my *honor*. You have fixed a ſtain upon my character, which nothing but blood has power to waſh away. I therefore requeſt that you

you chooſe your weapon, appoint your place, and meet me before we ſleep.

Ed. I am ready to fight you, boaſting hero, with any weapon, and at any time and place you chooſe.

Hen. Go then and prepare, and meet me here with your ſecond in half an hour. [*Exit Henry.*]

Ed. [*Alone.*] Where has my courage fled? In ſpite of all my efforts, the blood chills in my veins, and my trembling limbs will ſcarce ſupport me. Am I a coward then? No, Heaven forbid it. Shame, honor, manhood forbid it. When my country called me to the field of battle, when I faced the cannon's mouth, and heard its thunder, never did I ſuffer a joint to tremble. Why then do I tremble now? and what gave courage in ſuch ſcenes of danger? That was a righteous cauſe, and if I fell, I fell where duty called me. If my preſent cauſe be good, why tremble? If bad, why am I engaged in it? Some ſecret whiſperer tells me to forbear. But, ah! it is too late. I have accepted the challenge, and now I can't go back. O Heaven direct me! Heaven, did I ſay? I have already renounced Heaven. Muſt I periſh then? No; I *will* have courage to be called a coward. I will refuſe to fight, and hazard the conſequence. All the ignominious epithets the world can heap upon me will never half equal the tormenting ſtings of a wounded conſcience. [*Enter Henry.*]

Hen. You are come in time; but where is your ſecond, Sir, and where your arms?

Ed. Arms and a ſecond I need not. Cannot this cauſe be ſettled on ſome friendly terms? Shall we preſumptuouſly dare to ſtrike a blow which endleſs ages never can retrieve?

Hen. Coward, daſtard, poor faint-hearted wretch! I deſpiſe you from my ſoul, and ſpurn you from my preſence.

Ed. Had I not reaſons of eternal weight to keep my temper, I fear you would ſtand in danger. But you have nothing to fear; for I have reſolved to lay aſide revenge and fly to reaſon. You may call me what you pleaſe, daſtard or coward. I condemn myſelf in terms the moſt ſevere, for being ſo weak, ſo baſe, as to accept your mad propoſal. It is not courage, my friend, to dare Omnipotence; it is downright preſumption. True courage is never to be found

found in raſh adventures; nor can that be called *honor* which arms one friend againſt another in a private quarrel. I tremble when I think what a precipice I have eſcaped.

Hen. Edward, you have touched me in the niceſt point. You have diſgraced my name, and I will not bear it. My heart is fixed upon revenge, and I am reſolved to have it.

Ed. If I have wronged you, the law is open; take what ſatisfaction that will give you.

Hen. The law ſeldom does juſtice in ſuch a caſe as this.

Ed. I yield to the law, and ſhall be content with whatever ſatisfaction that will give you. But if you are not ſuited with that, and ſtill are bent upon revenge, ſtrike at this heart; plunge your dagger into this boſom. My heart's blood ſhall run freely; but my conſcience I cannot violate.

Hen. Go, ſcoundrel; if you will not give me ſatisfaction in the only way which *honor* dictates, expect to feel the horſewhip, when there are none to help you, or be your witneſſes.

Ed. That we defend ourſelves, when we are aſſaulted, is nature's law. Be it known to you, I heed not your threats; nor ſhall I ever take one ſtep more or leſs to avoid you. And if you, like a ruffian, attack me, and I do not manfully defend myſelf, then call me coward.

Hen. Edward, you muſt be ſenſible that you have injured me, and ought to make me ſatisfaction. I aſk for nothing but what is *honorable*. And, ſince we have gone thus far, if we now refuſe to fight, the world will call us both cowards; and who can endure it?

Ed. Is this your courage then! What, afraid to bear, for a few days, the ſcoffs and ſneers of knaves and fools! How will you dare to meet your final Judge; to be tried by Him before aſſembled worlds, and then condemned to everlaſting woe? I am not conſcious of the leaſt deſign to do you wrong; but this I own with ſhame and deepeſt ſorrow, that I liſtened in the leaſt degree to your deſperate propoſal of arming myſelf to ſhed your blood. But I now declare, that I hold in utter deteſtation and foul abhorrence, the ſavage cuſtom of deciding quarrels by murderous duelling.

Hen. My friend, you have convinced me. Give me your hand. I own my fault, and muſt acknowledge you to be

be a man of real courage. I admire your firmneſs, and confeſs that it is a barbarous cuſtom which ſtamps this cruel practice with the name of *honor*. My friend, you have preſerved my life; and language is too feeble to expreſs the grateful ſenſations of my heart for ſuch a kindneſs.

SPEECH OF MR. PITT, IN THE BRITISH PARLIAMENT, ON THE SUBJECT OF THE SLAVE TRADE.

SIR,

WHILE I regret the ill ſucceſs which has hitherto attended my efforts on this ſubject, I am conſoled with the thought that the houſe has now come to a reſolution declarative of the infamy of the ſlave trade.

2. The only queſtion now is, on the continuance of this traffic, a traffic of which the very thought is beyond all human endurance; a traffic which even its friends think ſo intolerable that it ought to be cruſhed. Yet the abolition of it is to be reſolved into a queſtion of expediency.

3. Its advocates, in order to continue it, have deſerted even the principles of commerce; ſo that, it ſeems, a traffic in the liberty, the blood, the life of human beings, is not to have the advantage of the common rules of arithmetic, which govern all other commercial dealings.

4. The point now in diſpute is the continuance for one year. As to thoſe who are concerned in this trade, a year will not be of any conſequence; but will it be of none to the unhappy ſlaves? It is true, that in the courſe of commercial concerns in general, it is ſaid ſometimes to be beneath the magnanimity of a man of honor to inſiſt on a ſcrupulous exactneſs, in his own favor, upon a diſputed item in accounts.

5. But does it make any part of our magnanimity to be exact in our own favor in the traffic of human blood? If I could feel that any calculation upon the ſubject were to be made in this way, the ſide on which I ſhould determine, would be in favor of the unhappy ſufferers; not of thoſe who oppreſſed them.

6. But

6. But this one year is only to shew the planters that Parliament is willing to be liberal to them: Sir, I do not underſtand complimenting away the lives of ſo many human beings. I do not comprehend the principle on which a few individuals are to be complimented, and their minds ſet at reſt, at the expenſe and total ſacrifice of the intereſt the ſecurity, the happineſs of a whole quarter of this world which, from our foul practices, has, for a vaſt length of time, been a ſcene of miſery and horror

7. I ſay, becauſe I feel, that in continuing this trade you are guilty of an offence beyond your power to atone for; and by your indulgence to the planters, thouſands of human beings are to be conſigned to miſery.

8. Every year in which you continue this trade, you add thouſands to the catalogue of miſery, which, if you could behold in a ſingle inſtance, you would revolt with horror from the ſcene; but the ſize of the miſery prevents you from beholding it. Five hundred out of one thouſand who are obtained in this traffic periſh in this ſcene of horror; and are brought miſerable victims to their graves.

9. The remaining part of this wretched group are tainted both in body and mind, covered with diſeaſe and infection, carrying with them the ſeeds of peſtilence and inſurrection to your iſlands.

10. Let me then aſk the houſe, whether they can derive any advantage from theſe doubtful effects of a calculation on the continuance of the traffic? and whether two years will not be better than three for its continuance?

11. For my part, I feel the infamy of the trade ſo heavily, the impolicy of it ſo clearly, that I am aſhamed not to have been able to have convinced the houſe to abandon it altogether at an inſtant; to pronounce with one voice the immediate and total abolition. There is no excuſe for us. It is the very death of juſtice to utter a ſyllable in ſupport of it.

12. I know, Sir, I ſtate this ſubject with warmth. I feel it is impoſſible for me not to do ſo; or if it were, I ſhould deteſt myſelf for the exerciſe of moderation. I cannot, without ſuffering every feeling and every paſſion that ought to riſe in the cauſe of humanity to ſleep within me, ſpeak coolly upon ſuch a ſubject. And did they feel as I think they ought, I am ſure the deciſion of the houſe

would be with us for a total and immediate abolition of this abominable traffic.

13. In ſhort, unleſs I have miſunderſtood the ſubject, and unleſs ſome reaſons ſhould be offered, much ſuperior to any I have yet heard, I ſhall think it the moſt ſingular act that ever was done by a deliberative aſſembly, to refuſe to aſſent to the propoſed amendment. It has been by a reſolution declared to be the firſt object of their deſire, the firſt object of their duty, and the firſt object of their inclination.

THE SLAVES. AN ELEGY.

IF late I pauſed upon the twilight plain
Of Fontenoy, to weep the *free-born* brave;
Sure fancy now my croſs the weſtern main,
And melt in ſadder pity for the *ſlave*.

2. Lo! where to yon plantation drooping goes
A ſable herd of human kind; while near
Stalks a pale deſpot, and around him throws
The ſcourge, that wakes, that puniſhes the tear.

3. O'er the far beach the mournful murmur ſtrays,
And joins the rude yell of the tumbling tide,
As faint they labor in the ſolar blaze,
To feed the luxury of Britiſh pride!

4. E'en at this moment, on the burning gale,
Floats the weak wailing of the female tongue;
And can that ſex's ſoftneſs nought avail?
Muſt feeble woman ſhriek amid the throng?

5. O ceaſe to think, my ſoul! what thouſands die
By ſuicide, and toil's extreme deſpair;
Thouſands, who never rais'd to Heav'n the eye,
Thouſands, who fear'd no puniſhment, but here.

6. Are drops of blood the horrible manure,
That fills with luſcious juice the teeming cane?
And muſt our fellow-creatures thus endure,
For traffic vile, th' indignity of pain?

7. Yes, their keen ſorrows are the ſweets we blend
With the green bev'rage of our morning meal,
The while to love meek mercy we pretend,
Or for *fictitious* ills affect to feel.

8. Yes

8. Yes, 'tis their anguiſh mantles in the bowl,
Their ſighs excite the Briton's drunken joy;
Thoſe ignorant ſuff'rers know not of a foul,
That we, *enlighten'd*, may its hopes deſtroy.

9. And there are men, who, leaning on the laws,
What they have purchas'd, claim a right to hold.
Curs'd be the tenure, curs'd its cruel cauſe;
Freedom's a dearer property than gold!

10. And there are men, with ſhameleſs front have ſaid,
"That nature form'd the negroes for diſgrace;
"That on their limbs ſubjection is diſplay'd;
"The doom of ſlav'ry ſtamp'd upon their face."

11. Send your ſtern gaze from Lapland to the line,
And ev'ry region's natives fairly ſcan,
Their forms, their force, their faculties combine,
And own the vaſt variety of man!

12. Then why ſuppoſe *yourſelves*, the choſen few,
To deal oppreſſion's poiſon'd arrows round;
To gall, with iron bonds, the weaker crew,
Enforce the labor, and inflict the wound?

13. 'Tis ſordid int'reſt guides you. Bent on gain,
In profit only can ye reaſon find;
And pleaſure too; but urge no more in vain,
The ſelfiſh ſubject, to the ſocial mind.

14. Ah! how can he, whoſe daily lot is grief,
Whoſe mind is vilify'd beneath the rod,
Suppoſe his Maker has for him relief?
Can he believe the tongue that ſpeaks of God?

15. For when he ſees the female of his heart,
And his lov'd daughters, torn by luſt away,
His ſons, the poor inheritors of ſmart—
—Had he religion, think ye, he could pray?

16 Alas! he ſteals him from the loathſome ſhed,
What time moiſt midnight blows her venom'd breath.
And muſing, how he long has toil'd and bled,
Drinks the dire balſam of conſoling death!

17. Haſte, haſte, ye winds, on ſwifteſt pinions fly,
Ere from this world of miſery he go,
Tell him his wrongs bedew a nation's eye,
Tell him Britannia bluſhes for his woe!

18.

18. Say, that in future, *negroes ſhall be bleſt*,
Rank'd e'en as men, and men's juſt rights enjoy;
Be neither ſold, nor purchas'd, nor oppreſt,
No grief ſhall wither, and no ſtripes deſtroy!

19. Say that fair freedom bends her holy flight
To cheer the infant, and conſole the ſire;
So ſhall he, wond'ring, prove, at laſt, delight,
And in a throb of ecſtacy expire.

20. Then ſhall proud Albion's crown, where laurels twine,
Torn from the boſom of the raging ſea,
Boaſt, 'midſt the glorious leaves, a gem divine,
The radiant gem of pure humanity!

THE HUMANE INDIAN.

AN Indian, who had not met with his uſual ſucceſs in hunting, wandered down to a plantation among the back ſettlements in Virginia; and ſeeing a planter at his door, aſked for a morſel of bread, for he was very hungry. The planter bid him begone, for he would give him none.

2. Will you give me a cup of your beer? ſaid the Indian. No, you ſhall have none here, replied the planter. But I am very faint, ſaid the ſavage. Will you give me only a draught of cold water? Get you gone, you Indian dog; you ſhall have nothing here, ſaid the planter.

3. It happened ſome months after, that the planter went on a ſhooting party up into the woods, where, intent upon his game, he miſſed his company, and loſt his way; and night coming on, he wandered through the foreſt, till he eſpied an Indian wigwam.

4. He approached the ſavage's habitation, and aſked him to ſhow him the way to a plantation on that ſide the country. It is too late for you to go there this evening, Sir, ſaid the Indian; but if you will accept of my homely fare, you are welcome

5. He then offered him ſome veniſon, and ſuch other refreſhment as his ſtore afforded, and having laid ſome *bearſkins* for his bed, he deſired that he would repoſe himſelf

lf for the night, and he would awake him early in the ıorning, and conduct him on his way.

6. Accordingly in the morning they ſet off, and the Indian led him out of the foreſt, and put him into the road hich he was to purſue; but juſt as they were taking leave, e ſteppe.l before the planter, and turning round, ſtaring ull in his face, aſked him whether he recollected his feaures. The planter was now ſtruck with ſhame and conuſion, when he recognized, in his kind protector, the Indian vhom he had ſo harſhly treated.

7. He confeſſed that he knew him, and was full of exuſes for his brutal behaviour; to which the Indian only eplied; When you ſee poor Indians fainting for a cup of old water, don't ſay again, "Get you gone, you Indian log." The Indian then wiſhed him well on his journey, ınd left him. It is not difficult to ſay which of theſe twoıad the beſt claim to the name of Chriſtian.

THE MAMMOTH.

OF all the quadrupeds which have hitherto been deſcribed, the Mammoth is undoubtedly much the largeſt. This animal is not known to have an exiſtence ny where at preſent. We judge of it only from its bones and ſkeletons, which are of an unparalleled ſize, and are ound in Siberia, Ruſſia, Germany, and North-America.

2 On the Ohio, and in many places farther north, uſks, grinders, and ſkeletons, which admit of no compariſon vith any other animal at preſent known, are found in vaſt ıumbers; ſome lying on the ſurface of the earth, and ſome little below it.

3. A Mr. Stanley, taken priſoner by the Indians near he mouth of the Tenneſee, relates, that, after being tranſerred from one tribe to another, he was at length carried ver the mountains weſt of the Miſſouri to a river which uns weſtwardly; that theſe bones abounded there; and hat the natives ſaid the animal was ſtill exiſting in the ıorthern parts of their country.

4. A delegation of warriors from the Delaware having viſited the governor of Virginia, during th revolution, on matters of buſineſs; after theſe had diſcuſſed and ſettled in council, the governor aſked ſome queſtions relative to their country, and, among o what they knew or had heard of the animal whoſe were found at the Salt licks on the Ohio.

5. The chief ſpeaker immediately put himſelf in attitude of oratory, and with a pomp ſuited to wh conceived the elevation of his ſubject, informed him, it was a tradition handed down from their fathers, " in ancient times, a herd of theſe tremendous animals to the Big-bone-licks, and began a univerſal deſtructi the bears, deer, elks, buffaloes, and other animals, had been created for the uſe of the Indians.

6. " That the Great Man above, looking down an ing this, was ſo enraged that he ſeized his lightning ſcended to the earth, ſeated himſelf on a neighb mountain, on a rock, on which his ſeat and the print feet are ſtill to be ſeen, and hurled his bolts among till the whole were ſlaughtered, except the big bull, preſenting his forehead to the ſhafts, ſhook them off as fell; but miſſing one at length, it wounded him in the whereon, ſpringing round, he bounded over the W the Illinois, and finally over the great lakes, where living at this day."

DIALOGUE BETWEEN MRS. CAREL AND MRS. FRIENDLY, UPON FEMA EDUCATION.

Mrs. Careleſs. GOOD morning, my dear Friendly. I came to requeſt your company in a but I ſee you are engaged with a book; pray what

Mrs. Friendly. It is a treatiſe on female education, pleaſes me much; and will, with domeſtic avocation prive me of the pleaſure of walking with you this mo

Mrs. Care. And what have you to do with treati education? I ſeldom read any thing, and never bo

that kind. I ſhould as ſoon think of plodding through a volume of old ſermons.

Mrs. Fr. I aſſure you, I conſider the education of youth, females in particular, to be a matter of the firſt importance; and I take great pleaſure in reading the obſervations of ingenious writers on the ſubject. I have children, in whoſe welfare, I need not tell you, I am deeply intereſted; and their happineſs or miſery, their honor or infamy, entirely depend, in my opinion, on the principles and habits they acquire in youth, whilſt the mind is tender, and the voice of inſtruction ſinks deep.

Mrs. Care. But cannot children be educated, unleſs their parents read books on the ſubject?

Mrs. Fr. Certainly they can, if the parents are themſelves qualified for the taſk. But I find it a difficult and delicate buſineſs, and therefore I have recourſe to the wiſe and experienced for aſſiſtance in conducting it.

Mrs. Care. The aſſiſtance of the dancing, muſic, and drawing maſters, is all I require for my children. They ſhall indeed know ſomething of reading, writing, and needle work; but to give them a *polite* education and make them accompliſhed is my aim.

Mrs. Fr. I fear, my dear Mrs. Careleſs, you do not diſtinguiſh the advantages, which ariſe from a uſeful rather than a polite education; ſince you ſpeak with ſo much indifference of the former, and with ſuch raptures of the latter.

Mrs. Care. Pray what are the mighty advantages of educating children in what you ſtyle a uſeful manner? I never yet ſaw them.

Mrs. Fr. Then you are no very ſtrict obſerver. (I beg your pardon for ſpeaking thus freely.) But ſurely each day brings inſtances of its advantages; and each day ſhows the miſchief of a contrary mode. The kind of education I mention is that which tends to give females well regulated minds and agreeable manners; and render them beloved, eſteemed, and admired. For it is by no means neceſſary in order to this, that a young lady ſhould be miſtreſs of all polite accompliſhments. They often belong to ſome of the moſt diſguſting and inſignificant of the ſex. No, let parents form the growing mind to virtue, religion, and the calm pleaſures of domeſtic life; at the ſame time endeavouring

endeavouring that cheerfulneſs play round the heart, and innocent gaiety enliven the behaviour. Let the habit of ſelf-government be early produced; for all the world conſpiring cannot make a woman happy who does not govern her paſſions. Let the firſt appearance of ſtubbornneſs in them be checked and reſiſted; and let them be taught cheerfully to deny themſelves every object of deſire, inconſiſtent with *reaſon*, *prudence*, or *virtue*. Thus cultured, their tempers will be ſweet and placid, and their manners gentle and engaging. If they be put under the care of tutors abroad, they will not be unteachable and refractory; and the preſence of their parents will not be neceſſary to make them behave with diſcretion and propriety.

Mrs. Care. Well, after their minds are thus taken care of, how would you have them further accompliſhed?

Mrs. Fr. They ſhould be well verſed in reading, writing, arithmetic, and Engliſh grammar. If their natural genius ſtrongly led them to poetry, painting, or muſic, and eaſy fortune admitted, it ſhould be indulged and cultivated; but by no means to ſuch a degree as to interrupt or ſuperſede domeſtic employments. For theſe require attention in a greater or leſs degree from every woman; and unleſs ſhe underſtand and diſcharge them according to her circumſtances, ſhe is contemptible and uſeleſs.

Mrs. Care. Fine accompliſhments, truly! a perfect ſkill in handling the broom and duſter! Mrs. Friendly, if you educate your children in this way, they will be ruined; they will be ſtrangers to the charms of dancing, dreſs and company. The graces will never condeſcend to adorn thoſe who are accuſtomed to the kitchen.

Mrs. Fr. My friend, I have no objection to dancing, dreſs and company, when they form not the chief object of ſolicitude and attention, and are cultivated merely as the recreation and ornaments of life, and not as the buſineſs and end of it. Be aſſured, a well furniſhed mind, a well governed temper, love of domeſtic pleaſures, and an inclination and capacity to purſue domeſtic employments, are the firſt requiſites in a woman, and the foundation of her reſpectability and enjoyment. Without theſe, though her graceful mien and dancing charm every eye, and her muſic be ſweeter than the harp of Orpheus, ſhe muſt be unhappy in herſelf;

herſelf, and a vexation and torment to her friends. Let us view a perſon educated in the ſchool of diſſipation, and furniſhed with merely polite accompliſhments. Engroſſed by the deſire of leading a life of amuſement before ſhe can even ſpell a ſentence, and unfurniſhed with juſt ſentiments and induſtrious habits, ſhe is ſent to the dancing academy that her manners may become graceful. Here ſhe ſees gayer dreſſes than her own, which inflame with vanity and envy her giddy, unoccupied mind. She is determined to be outdone by none in elegance. She diſputes with Mama about faſhion and fine clothes; and if her extravagant deſires are not indulged, murmurs and repines at her cruel fate; becomes confirmed in the deteſtable habit of fretting; and knows not content but by the name. A fondneſs for thoſe phantoms which lure to ruin, called pleaſures, and a paſſion for ſhow and parade, which perhaps through life ſhe can never indulge, gain entire poſſeſſion of her heart. All her joys are in gay parties and aſſemblies, where, like the butterfly of ſummer, ſhe pleaſes by the brilliance of her colors only; which, however, is no ſooner familiar to the eye, than it is beheld with indifference; yet alas! this is all the attraction which this child of vanity can boaſt. Maturer years ſteal on; her mind is ſo uncultivated that ſhe is incapable of the rational pleaſures of thinking and converſation; her love of diſſipation and amuſement grows with her growth; ſhe ſighs for new pleaſures; but alas! ſhe has ſo often travelled the circle, that their novelty is deſtroyed. With all her apparent gaiety, ſhe is probably more wretched than the miſcreant, who begs the morſel that ſuſtains his being. If ſhe be ever placed at the head of a family, ſhe diſguſts her huſband, neglects her children, and order, peace and induſtry are ſtrangers in her houſe. Her company is ever unintereſting or diſagreeable, her name is ſynonimous with folly, and her memory is loſt with her life.

Mrs. Care. What a picture, my dear Mrs. Friendly, have you drawn! I turn from it with horror. I aſſure you my chief care ſhall be to form my children to reflection, ſelf-government, and induſtry; and they and I ſhall have reaſon to rejoice in the change you have made in my ſentiments.

Mrs. Fr.

Mrs. Fr. I rejoice to hear you expreſs yourſelf in ſuch a manner. Believe me, when I ſay, the beſt fortune which can be beſtowed on a child is a good education. It ſecures her honor and happineſs through life, whatever be her ſtation; and it leads her to the exerciſe of thoſe noble and virtuous diſpoſitions which are an indiſpenſable preparation for the enjoyments of the future ſtate.

SINGULAR ADVENTURE OF GENERAL PUTNAM.

WHEN General Putnam firſt moved to Pomfret, in Connecticut, in the year 1739, the country was new, and much infeſted with wolves. Great havoc was made among the ſheep by a ſhe wolf, which, with her annual whelps, had for ſeveral years continued in that vicinity. The young ones were commonly deſtroyed by the vigilance of the hunters; but the old one was too ſagacious to be enſnared by them.

2. This wolf, at length, became ſuch an intolerable nuiſance, that Mr. Putnam entered into a combination with five of his neighbors to hunt alternately until they could deſtroy her. Two, by rotation, were to be conſtantly in purſuit. It was known, that, having loſt the toes from one foot, by a ſteel-trap, ſhe made one track ſhorter than the other.

3. By this veſtige, the purſuers recogniſed, in a light ſnow, the route of this pernicious animal. Having followed her to Connecticut river, and found ſhe had turned back in a direct courſe towards Pomfret, they immediately returned, and by ten o'clock the next morning the blood-hounds had driven her into a den, about three miles diſtant from the houſe of Mr. Putnam.

4. The people ſoon collected with dogs, guns, ſtraw, fire and ſulphur, to attack the common enemy. With this apparatus, ſeveral unſucceſsful efforts were made to force her from the den. The hounds came back badly wounded, and refuſed to return. The ſmoke of blazing ſtraw had no effect. Nor did the fumes of burnt brimſtone, with which the cavern was filled, compel her to quit the retirement.

5. Wearied

5. Wearied with ſuch fruitleſs attempts (which had brought the time to ten o'clock at night) Mr. Putnam tried once more to make his dog enter, but in vain; he propoſed to his negro man to go down into the cavern and ſhoot the wolf. The negro declined the hazardous ſervice.

6. Then it was that their maſter, angry at the diſappointment, and declaring that he was aſhamed of having a coward in his family, reſolved himſelf to deſtroy the ferocious beaſt, leſt ſhe ſhould eſcape through ſome unknown fiſſure of the rock.

7. His neighbors ſtrongly remonſtrated againſt the perilous enterprize; but he, knowing that wild animals were intimidated by fire, and having provided ſeveral ſtrips of birch bark, the only combuſtible material which he could obtain, which would afford light in this deep and darkſome cave, prepared for his deſcent.

8. Having, accordingly, diveſted himſelf of his coat and waiſtcoat, and having a long rope faſtened round his legs, by which he might be pulled back, at a concerted ſignal, he entered, head foremoſt, with the blazing torch in his hand.

9. Having groped his paſſage till he came to a horizontal part of the den, the moſt terrifying darkneſs appeared in front of the dim circle of light afforded by his torch. It was ſilent as the houſe of death. None but monſters of the deſert had ever before explored this ſolitary manſion of horror.

10. He cautiouſly proceeding onward, came to an aſcent; which he ſlowly mounted on his hands and knees until he diſcovered the glaring eye-balls of the wolf, who was ſitting at the extremity of the cavern. Startled at the ſight of fire, ſhe gnaſhed her teeth and gave a ſullen growl.

11. As ſoon as he had made the neceſſary diſcovery, he kicked the rope as a ſignal for pulling him out. The people, at the mouth of the den, who had liſtened with painful anxiety, hearing the growling of the wolf, and ſuppoſing their friend to be in the moſt imminent danger, drew him forth with ſuch celerity that he was ſtripped of his clothes, and ſeverely bruiſed.

12. After he had adjuſted his clothes, and loaded his gun with nine buck ſhot, holding a torch in one hand and the

the muſket in the other, he deſcended a ſecond time When he drew nearer than before, the wolf aſſuming a ſtil more fierce and terrible appearance, howling, rolling he eyes, ſnapping her teeth, and dropping her head betwee her legs. was evidently in the attitude and on the point o ſpringing at him.

13. At this critical inſtant, he levelled and fired at he head. Stunned with the ſhock, and ſuffocated with th ſmoke, he immediately found himſelf drawn out of the cave But having refreſhed himſelf and permitted the ſmoke t diſſipate, he went down the third time.

14. Once more he came within ſight of the wolf, whe appearing very paſſive, he applied the torch to her noſe ; and perceiving her dead, he took hold of her ears, and then kicking the rope (ſtill tied round his legs) the people above, with no ſmall exultation, dragged them both out together.

EXTRACT FROM DR. JOSEPH WARREN'S ORATION, DELIVERED AT BOSTON, MARCH 5, 1772.

THE voice of your fathers' blood cries to you from the ground, "My ſons, ſcorn to be SLAVES!" In vain we met the frowns of tyrants ; in vain we croſſed the boiſterous ocean, found a new world, and prepared it for the happy reſidence of liberty ; in vain we toiled ; in vain we fought ; we bled in vain, if you our offſpring want valor to repel the aſſaults of her invaders!

2. Stain not the glory of your worthy anceſtors ; but like them reſolve never to part with your birthright. Be wiſe in your deliberations, and determined in your exertions for the preſervation of your liberty.

3. Follow not the dictates of paſſion ; but enliſt yourſelves under the ſacred banner of reaſon ; uſe every method in your power to ſecure your rights ; at leaſt prevent the curſes of poſterity from being heaped upon your memories.

4. If you, with united zeal and fortitude, oppoſe the *torrent of* oppreſſion ; if you feed the true fire of patriotiſm burning

burning in your breaſts; if you, from your ſoals, deſpiſe the moſt gaudy dreſs which ſlavery can wear; if you really prefer the lonely cottage, whilſt bleſt with liberty, to gilded palaces, ſurrounded with the enſigns of ſlavery, you may have the fulleſt aſſurance that tyranny, with her whole accurſed train, will hide her hideous head in confuſion, ſhame and deſpair.

5. If you perform your part, you muſt have the ſtrongeſt confidence, that the ſame Almighty Being, who protected your pious and venerable forefathers, who enabled them to turn a barren wilderneſs into a fruitful field, who ſo often made bare his arm for their ſalvation, will ſtill be mindful of their offspring.

6. May this ALMIGHTY BEING graciouſly preſide in all our councils. May he direct us to ſuch meaſures as he himſelf ſhall approve, and be pleaſed to bleſs. May we be ever favoured of God. May our land be a land of liberty, the ſeat of virtue, the aſylum of the oppreſſed, "a name and a praiſe in the whole earth," until the laſt ſhock of time ſhall bury the empires of the world in undiſtinguiſhed ruin!

SELF-INTEREST.

DIALOGUE BETWEEN TWO NEIGHBORS.

Derby. GOOD morning, neighbor Scrapewell. I have half a dozen miles to ride to day, and ſhould be extremely obliged if you would lend me your grey mare.

Scrapewell. I ſhould be happy, friend Derby, to oblige you; but am under a neceſſity of going immediately to the mill with three bags of corn. My wife wants the meal this very morning.

Der. Then ſhe muſt want it ſtill, for I can aſſure you the mill does not go to day. I heard the miller tell Will Davis that the water was too low.

Scrape. You don't ſay ſo? That is quite unlucky; for in that caſe, I ſhall be obliged to gallop off to town for the meal. My wife would comb my head for me, if I ſhould neglect it.

Der. I can ſave you this journey. I have plenty of meal at home, and will lend your wife as much as ſhe wants.

Scrape. Ah! neighbor Derby, I am ſure your meal will never ſuit my wife. You can't conceive how whimſical ſhe is.

Der. If ſhe were ten times more whimſical than ſhe is, I am certain ſhe would like it; for you ſold it to me yourſelf, and you aſſured me it was the beſt you ever had.

Scrape. Yes, yes, that's true, indeed; I always have the *beſt* of every thing. You know, neighbor Derby, that no one is more ready to oblige than I am; but I muſt tell you the mare this morning refuſed to eat hay; and truly I am afraid ſhe will not carry you.

Der. Oh, never fear! I will feed her well with oats on the road.

Scrape. Oats! neighbor; oats are very dear.

Der. They are ſo indeed; but no matter for that. When I have a good job in view, I never ſtand for trifles.

Scrape. It is very ſlippery; and I am really afraid ſhe will fall and break your neck.

Der. Give yourſelf no uneaſineſs about that. The mare is certainly ſure-footed; and, beſides, you were juſt now talking yourſelf of galloping her to town.

Scrape. Well then, to tell you the plain truth, though I wiſh to oblige you with all my heart, my ſaddle is torn quite in pieces, and I have juſt ſent my bridle to be mended.

Der. Luckily, I have both a bridle and a ſaddle hanging up at home.

Scrape. Ah! that may be; but I am ſure your ſaddle will never fit my mare.

Der. Why then I'll borrow neighbor Clodpole's.

Scrape. Clodpole's! his will no more fit than yours does.

Der. At the worſt, then, I will go to my good friend Squire Jones. He has half a ſcore of them; and I am ſure he will lend me one that will fit her.

Scrape. You know, friend Derby, that no one is more willing to oblige his neighbors than I am. I do aſſure you the beaſt ſhould be at your ſervice with all my heart; but ſhe has not been curried, I believe, for three weeks paſt.

paſt. Her foretop and mane want combing and cutting very much. If any one ſhould ſee her in her preſent plight, it would ruin the ſale of her.

Der. O! a horſe is ſoon curried, and my ſon Sam ſhall diſpatch her at once.

Scrape. Yes, very likely; but I this moment recollect the creature has no ſhoes on.

Der. Well, is there not a blackſmith hard by?

Scrape. What, that tinker of a Dobſon! I would not truſt ſuch a bungler to ſhoe a goat. No, no; none but uncle Tom Thumper is capable of ſhoeing my mare.

Der. As good luck will have it, then, I ſhall paſs right by his door.

Scrape. [*Calling to his ſon.*] Timothy, Timothy. Here's neighbor Derby, who wants the loan of the grey mare to ride to town to day. You know the ſkin was rubbed off her back laſt week a hand's breadth or more. [*He gives Tim a wink.*] However, I believe ſhe's well enough by this time. You know, Tim, how ready I am to oblige my neighbors. And, indeed, we ought to do all the good we can in this world. We muſt certainly let neighbor Derby have her, if ſhe will poſſibly anſwer his purpoſe. Yes, yes; I ſee plainly by Tim's countenance, neighbor Derby, that he's diſpoſed to oblige you. I would not have refuſed you the mare for the worth of her. If I had, I ſhould have expected you would have refuſed me in your turn. None of my neighbors can accuſe me of being backward in doing them a kindneſs. Come, Timothy, what do you ſay?

Tim. What do I ſay, father! Why, I ſay, Sir, that I am no leſs ready than you are to do a neighborly kindneſs. But the mare is by no means capable of performing the journey. About a hand's breadth did you ſay, Sir! Why the ſkin is torn from the poor creature's back, of the bigneſs of your great brimm'd hat. And, beſides, I have promiſed her, as ſoon as ſhe is able to travel, to Ned Saunders, to carry a load of apples to the market.

Scrape. Do you hear that, neighbor? I am very ſorry matters turn out thus. I would not have diſobliged you for the price of two ſuch mares. Believe me, neighbor Derby, I am really ſorry for your ſake, that matters turn out thus.

Der

Der. And I as much for yours, neighbor Scrapewell; for to tell you the truth, I received a letter this morning from Mr. Griffin, who tells me if I will be in town this day, he will give me the refuſal of all that lot of timber, which he is about cutting down upon the back of cobble-hill; and I intended you ſhould have ſhared half of it, which would have been not leſs than fifty dollars in your pocket. But—

Scrape. Fifty dollars, did you ſay?

Der. Ay, truly did I; but as your mare is out of order, I'll go and ſee if I can get old Roan the blackſmith's horſe.

Scrape. Old Roan! My mare is at your ſervice, neighbor. Here, Tim, tell Ned Saunders he can't have the mare. Neighbor Derby wants her; and I won't refuſe ſo good a friend any thing he aſks for.

Der. But what are you to do for meal?

Scrape. My wife can do without it this fortnight, if you want the mare ſo long.

Der. But then your ſaddle is all in pieces.

Scrape. I meant the old one. I have bought a new one ſince, and you ſhall have the firſt uſe of it.

Der. And you would have me call at Thumper's and get her ſhod?

Scrape. No, no; I had forgotten to tell you, that I let neighbor Dobſon ſhoe her laſt week by way of trial; and to do him juſtice, I muſt own he ſhoes extremely well.

Der. But if the poor creature has loſt ſo much ſkin from off her back——

Scrape. Poh, poh! That is juſt one of our Tim's large ſtories. I do aſſure you, it was not at firſt bigger than my thumb nail; and I am certain it has not grown any ſince.

Der. At leaſt, however, let her have ſomething ſhe *will* eat, ſince ſhe refuſes hay.

Scrape. She did, indeed, refuſe hay this morning; but the only reaſon was that ſhe was cramm'd full of oats. You have nothing to fear, neighbor; the mare is in perfect trim; and ſhe will ſkim you over the ground like a bird. I wiſh you a good journey and a profitable job.

On

On Profane Swearing.

FEW evil habits are of more pernicious conſequence, or overcome with more difficulty, than that very odious one of profane curſing and ſwearing. It cannot be expected that the force of moral principles ſhould be very ſtrong upon any one who is accuſtomed, upon every trivial occaſion, and frequently without any occaſion at all, to ſlight the precepts and the character of the Supreme Being.

2. When we have loſt any degree of reſpect for the Author of our exiſtence, and the concerns of futurity, and can bring the moſt awful appellations into our ſlighteſt converſation, merely by way of embelliſhing our foolish and perhaps fallacious narratives, or to give a greater force to our little reſentments, conſcience will ſoon loſe its influence upon our minds.

3. Nothing but the fear of diſgrace, or a dread of human laws, will reſtrain any perſon, addicted to common ſwearing, from the moſt deteſtable perjury.

4. For if a man can be brought to trifle with the moſt ſacred things in his common diſcourſe, he cannot ſurely conſider them of more conſequence when his intereſt leads him to ſwear falſely for his own defence or emolument.

5. It is really aſtoniſhing how imperceptibly this vice creeps upon a perſon, and how rootedly he afterwards adheres to it. People generally begin with uſing only ſlight exclamations, and which ſeem hardly to carry the appearance of any thing criminal; and ſo proceed on to others, till the moſt ſhocking oaths become familiar.

6. And when once the habit is confirmed, it is rarely ever eradicated. The ſwearer loſes the ideas which are attached to the words he makes uſe of, and therefore execrates his friend when he means to bleſs him; and calls God to witneſs his intention of doing things, which he knows he has no thoughts of performing in reality.

7. A young gentleman with whom I am intimately acquainted, and who poſſeſſes many excellent qualifications, but unhappily in a declining ſtate of health, and evidently tending rapidly to the chambers of death, has been from his

childhood ſo addicted to the practice of ſwearing in his common converſation, that even now I am frequently ſhocked by his profaning the name of that ſacred Being, before whom he, moſt probably, will ſoon be obliged to appear.

8. It muſt ſurely be exceedingly painful to a ſenſible heart, feeling for the beſt intereſts of a valuable friend, and otherwiſe excellent acquaintance, to obſerve the perſon he ſo highly regards confirmed in ſuch a ſhocking habit, even while ſtanding in the moſt awful ſituation in which it is poſſible for a human creature to be placed.

9. Almoſt every other vice affords its votaries ſome pretences of excuſe, from its being productive of preſent pleaſure, or affording a proſpect of future advantage; but the profane ſwearer cannot even ſay that he feels any ſatisfaction, or that he hopes to meet with any benefit, from this fooliſh habit.

10. Let thoſe, then, who are addicted to this vice, ſeriouſly conſider how aggravated a guilt it is to offend the Deity continually, without having the leaſt ſhadow of an excuſe for ſo doing, and determine at once to regulate their converſation and conduct in ſuch a manner, as to aſſure to themſelves the permanent ſatisfaction which will reſult, at the cloſe of life, from the reflection that they have erred no farther from the rules of eternal juſtice, than the common condition of humanity in its preſent ſtate renders unavoidable; and that they have endeavoured, to the utmoſt of their power, to correct every error in their conduct, when they have felt it condemned by the dictates of conſcience.

THE TRIUMPH OF VIRTUE.

A MERCHANT of Provence, in France, of a moſt amiable character, but of narrow circumſtances, met with ſome conſiderable loſſes in trade, and became a bankrupt. Being reduced to penury and want, he went to Paris to ſeek ſome aſſiſtance.

2. He waited on all his old cuſtomers in trade, repreſented to them his misfortunes, which he had taken every method

method to avoid, and begged them to enable him to purſue his buſineſs, aſſuring thoſe to whom he was indebted, that his only wiſh was to be in a condition to pay them, and that he ſhould die contentedly, could he but accompliſh that wiſh.

3. Every one he had applied to felt for his misfortunes, and promiſed to aſſiſt him, excepting one, to whom he owed a thouſand crowns, and who, inſtead of pitying his misfortunes, threw him into priſon.

4. The unfortunate merchant's ſon, who was about twenty-two years of age, being informed of the ſorrowful ſituation of his father, haſtened to Paris, threw himſelf at the feet of the unrelenting creditor, and, drowned in tears, beſought him, in the moſt affecting expreſſions, to condeſcend to reſtore him his father, proteſting to him, that if he would not throw obſtacles in the way to his father's re-eſtabliſhing his affairs, of the poſſibility of which they had great reaſon to hope, he ſhould be the firſt man paid.

5. He implored him to have pity on his youth, and to have ſome feelings for the misfortunes of an aged mother, encumbered with eight children, reduced to want, and nearly on the point of periſhing. Laſtly, that if theſe conſiderations were not capable of moving him to pity, he entreated him, at leaſt, to permit *him* to be confined in priſon inſtead of his father, in order that he might be reſtored to his family.

6. The youth uttered theſe expreſſions in ſo affecting a manner, that the creditor, ſtruck with ſo much virtue and generoſity, at once ſoftened into tears, and raiſing the youth from his humble poſture, Ah! my ſon, ſaid he, your father ſhall be releaſed. So much love and reſpect which you have ſhown for him, makes me aſhamed of myſelf. I have carried this matter too far; but I will endeavour forever to efface the remembrance of it from your mind.

7. I have an only daughter, who is worthy of you; ſhe would do as much for me, as you have done for your father. I will give her to you, and with her, all my fortune. Accept the offer I make you, and let us haſten to your father, to releaſe him, and aſk his conſent.

FEMALE INDUSTRY.

WHAT a happy ſimplicity prevailed in an cient times, when it was the cuſtom for ladies, though o the greateſt diſtinction, to employ themſelves in uſeful, an ſometimes laborious works! Every one knows what is tol us in ſcripture to this purpoſe concerning Rebecca, Rachel and ſeveral others.

2. We read in Homer of princeſſes drawing themſelve water from ſprings, and waſhing with their own hands th fineſt of the linen of their reſpective families. The ſiſter of Alexander the Great, who were the daughters of a powerful prince, employed themſelves in making clothe for their brothers. The celebrated Lucretia uſed to ſpi in the midſt of her female attendants.

3. Auguſtus, who was ſovereign of the world, wore, fo ſeveral years together, no other clothes but what his wife an ſiſter made him. It was a cuſtom in the northern parts o the world, not many years ago, for the princeſſes, who the ſat upon the throne, to prepare ſeveral of the diſhes a every meal.

4. In a word, needle work, the care of domeſtic af fairs, and a ſerious and retired life, is the proper functio of women, and for this they were deſigned by Providence The depravity of the age has indeed affixed to theſe cuſ toms, which are very near as old as the creation, an idea o meanneſs and contempt; but then, what has it ſubſtitute in the room of them? A ſoft indolence, a ſtupid idleneſ frivolous converſation, vain amuſements, and a ſtrong paſ ſion for public ſhows.

5. Let us compare theſe two characters, and pronounc which of them may juſtly boaſt its being founded on goo ſenſe, ſolid judgment, and a taſte for truth and nature.

6. It muſt, nevertheleſs, be confeſſed, in honor of th fair ſex, and of the American ladies in particular, tha many among them, and thoſe of the higheſt ſtations in lif have made it not only a duty, but a pleaſure, to emplo themſelves in needle work, not of a trifling, but of the mo *ſerviceable kind*; and to make part of their furniture wit the

their own hands. I might alſo add, that great numbers of them adorn their minds with agreeable, and at the ſame time, ſerious and uſeful ſtudies.

THE LAP-DOG.

A DIALOGUE BETWEEN TWO YOUNG LADIES.

Eliza. MISS Nancy, what child was that your aunt had in her arms this morning, as ſhe was walking in the mall?

Nancy. A child! Miſs Eliza; a child! You don't think my aunt would be ſeen walking in public with a child in her arms!

Eli. Pray, Miſs, where would be the harm? I know ſhe has a beautiful pair of twins; and I thought it might be one of them, as it was partly covered with her cloak.

Nan. No, indeed——it was her lap-dog.

Eli. Upon my word, Nancy, you have mended the matter mightily! Your aunt is aſhamed to be ſeen walking with a child in her arms; but is not aſhamed to be ſeen carrying a paltry puppy through the ſtreets! Pray how much more valuable is a puppy than a child?

Nan. Why, as to the real value, Eliza, I don't know but a child ſhould be prized the higheſt. Though my aunt ſays ſhe had rather part with both her twins than loſe her dear little *Trip*. But, you know, ſhe would be taken for one of the *lower ſort* of women, if ſhe were to lug a child about with her; whereas nothing makes her appear more like a *lady*, than to be ſeen gallanting her little dog. And *Trip* is none of your *common curs*, I aſſure you. His mother was imported from Europe; and it is ſaid ſhe once belonged to a lady of nobility. You can't think what a ſweet little creature he is. My aunt nurſed him wholly herſelf ever ſince he was a week old.

Eli. And who nurſed the twins?

Nan. They were put into the country with a very good woman. They have never been at home but once ſince they were born. But their mamma viſits them as often, at leaſt, as once a month.

Eli.

Eli. Would ſhe be willing to be as long abſent from her dear little *Trip*, as you call him?

Nan. O no, indeed! She would run crazy, if ſhe were to loſe him but for one day. And no wonder: for he is the moſt engaging little animal you ever ſaw. You would be diverted to ſee him drink tea out of the ladies' cups. And he kiſſes his miſtreſs delightfully! My aunt ſays ſhe would not ſleep a night without him for his weight in gold.

Eli. It is very noble in your aunt to pay ſuch attention to an object of ſo much conſequence. He is certainly more valuable than *half a dozen* children. Does your aunt expect to learn him to talk?

Nan. Talk! why he talks already. She ſays ſhe perfectly underſtands his language. When he is hungry, he can aſk for ſweetmeats. When he is dry, he can aſk for drink. When he is tired of running on foot, he can aſk to ride; and my aunt is never more happy than when ſhe has him in her arms!

Eli. And yet ſhe would not be ſeen with one of her own children in her arms!

Nan. Why that would be very *vulgar*; and all her acquaintance would laugh at her. Children, you know, are always crying; and no ladies of faſhion will ever admit them into their company.

Eli. If children are always *crying*, little dogs are often *barking*, and which is the moſt diſagreeable noiſe?

Nan. Oh! the barking of *Trip* is *muſic* to all who hear him! Mr. Fribble, who often viſits my aunt, ſays he can raiſe and fall the eight notes to perfection; and he prefers the ſound of his voice to that of the harpſichord. It was he who brought his mother from London; and he ſays there was not a greater favorite among all the dogs in poſſeſſion of the fine ladies of court. And more than all that, he ſays *Trip* greatly reſembles a ſpaniel which belongs to one of the royal family. Mr. Fribble and my aunt almoſt quarrelled laſt night, to ſee which ſhould have the honor of carrying the dear little favorite to the play.

Eli. After hearing ſo many rare qualifications of the little quadruped, I do not wonder at your aunt's choice of a companion. I am not ſurprized ſhe ſhould ſet her affections upon a creature ſo deſerving of all her care. It is to be

wiſhed

wiſhed her children might never come in competition with this object of her affections. I hope ſhe will continue to maintain the dignity of her ſex; and never diſgrace the faſhionable circle to which ſhe belongs, by neglecting her lap-dog for the more *vulgar* employment of attending to her own offspring.

EXTRACT FROM THE ORATION OF THOMAS DAWES, ESQ. DELIVERED AT BOSTON, JULY 4, 1787.

THAT Education is one of the deepeſt principles of independence, need not be labored in this aſſembly. In arbitrary governments, where the people neither make the law nor chooſe thoſe who legiſlate, the more ignorance the more peace.

2. But in a government where the people fill all the branches of the ſovereignty, *intelligence* is the life of liberty. An American would reſent his being denied the uſe of his muſket; but he would deprive himſelf of a ſtronger ſafeguard, if he ſhould want that *learning* which is neceſſary to a knowledge of his conſtitution.

3. It is eaſy to ſee that our agrarian law and the law of education were calculated to make republicans; to make *men*. Servitude could never long conſiſt with the habits of ſuch citizens. Enlightened minds and virtuous manners lead to the gates of glory. The ſentiment of independence muſt have been *connatural* in the boſoms of Americans; and, ſooner or later, muſt have blazed out into public action.

4. Independence fits the ſoul of her reſidence for every noble enterprize of humanity and greatneſs. Her radiant ſmile lights up celeſtial ardor in poets and orators, who ſound her praiſes through all ages; in legiſlators and philoſophers, who fabricate wiſe and happy governments as dedications to her fame; in patriots and heroes, who ſhed their blood in ſacrifice to her divinity.

5. [illegible] idea, do not our minds ſwell with the memory of thoſe whoſe godlike virtues have founded her moſt

magnific

magnificent temple in America? It is eaſy for us to maintain her doctrine, at this late day, when there is but *one* party on the ſubject, an immenſe people. But what tribute ſhall we beſtow, what ſacred pæan ſhall we raiſe over the tombs of thoſe who dared, in the face of unrivalled power, and within the reach of majeſty, to blow the blaſt of freedom throughout a ſubject continent?

6. Nor did thoſe brave countrymen of ours only *expreſs* the emotions of glory; the nature of their principles inſpired them with the power of *practice*; and they offered their boſoms to the ſhafts of battle. Bunker's awful mount is the capacious urn of their aſhes; but the flaming bounds of the univerſe could not limit the flight of their minds.

7. They fled to the union of kindred ſouls; and thoſe who fell at the ſtreights of Thermopylæ, and thoſe who bled on the heights of Charleſtown, now reap congenial joys in the fields of the bleſſed.

General Washington's Reſignation.

Mr. President,

THE great events on which my reſignation depended having at length taken place, I have now the honor of offering my ſincere congratulations to Congreſs, and of preſenting myſelf before them to ſurrender into their hands the truſt committed to me, and to claim the indulgence of retiring from the ſervice of my country.

2. Happy in the confirmation of our independence and ſovereignty, and pleaſed with the opportunity afforded the United States of becoming a reſpectable nation, I reſign, with ſatisfaction, the appointment I accepted with diffidence; a diffidence in my abilities to accompliſh ſo arduous a taſk, which, however, was ſuperſeded by a confidence in the rectitude of our cauſe, the ſupport of the ſupreme power of the Union, and the patronage of Heaven.

3. The ſucceſsful termination of the war has verified the moſt ſanguine expectations; and my gratitude for the *interpoſition* of Providence, and the aſſiſtance I have received

ceived from my countrymen, increaſes with every review of the momentous conteſt.

4. While I repeat my obligations to the army in general, I ſhould do injuſtice to my own feelings not to acknowledge, in this place, the peculiar ſervices and diſtinguiſhed merits of the gentlemen who have been attached to my perſon during the war.

5. It was impoſſible the choice of confidential officers to compoſe my family ſhould have been more fortunate. Permit me, Sir, to recommend in particular thoſe who have continued in the ſervice to the preſent moment, as worthy of the favourable notice and patronage of Congreſs.

6. I conſider it as an indiſpenſable duty to cloſe this laſt ſolemn act of my official life, by commending the intereſts of our deareſt country to the protection of Almighty God, and thoſe who have the ſuperintendence of them, to his holy keeping.

7. Having now finiſhed the work aſſigned me, I retire from the great theatre of action; and, bidding an affectionate farewel to this auguſt body, under whoſe orders I have ſo long acted, I here offer my commiſſion, and take my leave of all the employments of public life.

G. WASHINGTON.

Dec. 23, 1783.

SPEECH OF A SCYTHIAN AMBASSADOR TO ALEXANDER.

WHEN the Scythian ambaſſadors waited on Alexander the Great, they gazed on him a long time without ſpeaking a word, being very probably ſurpriſed, as they formed a judgment of men from their air and ſtature; to find that his did not anſwer the high idea they entertained of him from his fame.

2. At laſt the oldeſt of the ambaſſadors addreſſed him thus. "Had the gods given thee a body proportionable to thy ambition, the whole univerſe would have been too little for thee. With one hand thou wouldſt touch the Eaſt, and with the other the Weſt; and, not ſatisfied with this,

thou wouldſt follow the ſun, and know where he hides himſelf.

3. But what have we to do with thee? We never ſet foot in thy country. May not thoſe who inhabit woods be allowed to live, without knowing who thou art, and whence thou comeſt? We will neither command over, nor ſubmit to any man.

4. And that thou mayeſt be ſenſible what kind of people the Scythians are, know, that we received from Heaven, as a rich preſent, a yoke of oxen, a ploughſhare, a dart, a javelin, and a cup. Theſe we make uſe of, both with our friends, and againſt our enemies.

5. To our friends we give corn, which we procure by the labour of our oxen; with them we offer wine to the gods in our cup; and with regard to our enemies, we combat them at a diſtance with our arrows, and near at hand with our javelins.

6. But thou, who boaſteſt thy coming to extirpate robbers, art thyſelf the greateſt robber upon earth. Thou haſt plundered all nations thou overcameſt; thou haſt poſſeſſed thyſelf of Lybia, invaded Syria, Perſia and Bactriana; thou art forming a deſign to march as far as India, and now thou comeſt hither to ſeize upon our herds of cattle.

7. The great poſſeſſions thou haſt, only make thee covet the more eagerly what thou haſt not. If thou art a god, thou oughteſt to do good to mortals, and not deprive them of their poſſeſſions.

8. If thou art a mere man, reflect always on what thou art. They whom thou ſhalt not moleſt will be thy true friends; the ſtrongeſt friendſhips being contracted between equals; and they are eſteemed equals who have not tried their ſtrength againſt each other. But do not ſuppoſe that thoſe whom thou conquereſt can love thee."

THE REVENGE OF A GREAT SOUL.

DEMETRIUS Poliorcetes, who had done ſingular ſervices for the people of the city of Athens, on *ſetting out* for a war in which he was engaged, left his wife and

and children to their protection. He loſt the battle, and was obliged to ſeek ſecurity for his perſon in flight.

2. He doubted not, at firſt, but that he ſhould find a ſafe aſylum among his good friends the Athenians; but thoſe ungrateful people refuſed to receive him, and even ſent back to him his wife and children, under pretence, that they probably might not be ſafe in Athens, where the enemy might come and take them.

3. This conduct pierced the heart of Demetrius; for nothing is ſo affecting to an honeſt mind, as the ingratitude of thoſe we love, and to whom we have done ſingular ſervices. Some time afterwards, this prince recovered his affairs, and came with a large army to lay ſiege to Athens.

4. The Athenians, perſuaded that they had no pardon to expect from Demetrius, determined to die ſword in hand, and paſſed a decree, which condemned to death thoſe who ſhould firſt propoſe to ſurrender to that prince; but they did not recollect, that there was but little corn in the city, and that they would in a ſhort time be in want of bread.

5. Want ſoon made them ſenſible of their error; and, after having ſuffered hunger for a long time, the moſt reaſonable among them ſaid, "It would be better that Demetrius ſhould kill us at once, than for us to die by the lingering death of famine. Perhaps he will have pity on our wives and children." They then opened to him the gates of the city.

6. Demetrius, having taken poſſeſſion of the city, ordered, that all the married men ſhould aſſemble in a ſpacious place appointed for the purpoſe, and that the ſoldiery, ſword in hand, ſhould ſurround them. Cries and lamentations were then heard from every quarter of the city; women embracing their huſbands, children their parents, and all taking an eternal farewel of each other.

7. When the married men were all thus collected, Demetrius, for whom an elevated ſituation was provided, reproached them for their ingratitude in the moſt feeling manner, inſomuch that he himſelf could not help ſhedding tears. Demetrius for ſome time remained ſilent, while the Athenians expected, that the next words he uttered would be to order his ſoldiers to maſſacre them all.

8. It

8. It is hardly poſſible to ſay what muſt have been their ſurpriſe when they heard that good prince ſay, "I wiſh to convince you how ungenerouſly you have treated me; for it was not to an enemy you have refuſed aſſiſtance, but to a prince who loved you, who ſtill loves you, and who wiſhes to revenge himſelf only by granting your pardon, and by being ſtill your friend. Return to your own homes: while you have been here, my ſoldiers have been filling your houſes with proviſions."

CUDJOE, THE FAITHFUL AFRICAN.

A NEW-ENGLAND ſloop trading on the coaſt of Guinea, in 1752, left a ſecond mate, William Murray, ſick on ſhore, and ſailed without him. Murray was at the houſe of a black man named Cudjoe, with whom he had contracted an acquaintance during their trade.

2. He recovered; and the ſloop being gone, he continued with his black friend till ſome other opportunity ſhould offer of his getting home. In the mean time a Dutch ſhip came into the road, and ſome of the blacks coming on board her, were treacherouſly ſeized and carried off as their ſlaves.

3. The relations and friends, tranſported with ſudden rage, ran to the houſe of Cudjoe, to take revenge by killing Murray. Cudjoe ſtopped them at the door, and demanded what they wanted. The white men, ſaid they, have carried away our brothers and ſons, and we will kill all white men.

4. Give us the white man you have in your houſe, for we will kill him. Nay, ſaid Cudjoe, the white men who carried away your relations are bad men; kill them when you can take them; but this white man is a good man, and you muſt not kill him. But he is a white man, they cried; and the white men are all bad men; we muſt kill them all. Nay, ſays he, you muſt not kill a man who has done no harm, only for being white.

5. This man is my friend, my houſe is his poſt, I am his ſoldier, and muſt fight for him; you muſt kill me, before

fore you can kill him. What good man will ever come again under my roof, if I let my floor be ſtained with a good man's blood?

6. The negroes ſeeing his reſolution, and being convinced by his diſcourſe that they were wrong, went away aſhamed. In a few days Murray ventured abroad again with his friend Cudjoe, when ſeveral of them took him by the hand, and told him, they were glad they had not killed him; for as he was a good meaning, innocent man, their god would have been very angry, and would have ſpoiled their fiſhing.

THE AFRICAN CHIEF.*

SEE how the black ſhip cleaves the main,
High-bounding o'er the violet wave,
Remurmuring with the groans of pain,
Deep freighted with the PRINCELY SLAVE.

2 Did all the gods of Afric ſleep,
Forgetful of their guardian love,
When the white traitors of the deep
Betray'd him in the palmy grove!

3. A Chief of Gambia's golden ſhore,
Whoſe arm the band of warriors led,
Perhaps the lord of boundleſs power,
By whom the foodleſs poor were fed.

4. Does not the voice of reaſon cry,
"Claim the firſt right which nature gave;
From the red ſcourge of *bondage* fly,
Nor deign to live a burden'd SLAVE?"

5. Has not his ſuff'ring offſpring clung
Deſponding round his fetter'd knee,
On his worn ſhoulder weeping hung,
And urg'd one effort to be *free!*

6. His wife by nameleſs wrongs ſubdu'd,
His boſom's friend to death reſign'd,

* Captured in arms, fighting for his FREEDOM, and inhumanly murdered by his conqueror, in the iſland of Hiſpaniola, 1791.

The flinty path-way bath'd in blood,
Pour'd tortures on his frantic mind!

7. Stung by deſpair, he ſought the plain,
To heaven uprais'd his ſtarting eye,
Claim'd freedom from the cruſhing chain,
Or mid the battle's rage to die.

8 Firſt of his race, he led the band,
Guardleſs of dangers floating round,
Till by his bold, avenging hand,
Full many a deſpot ſtain'd the ground.

9 When erſt *Meſſenia*'s ſons oppreſs'd,
Flew deſp'rate to the ſanguine field,
With iron cloth'd each injur'd breaſt,
And bade the haughty SPARTAN yield;

10. Did not the ſoul, to heaven alli'd,
Feel the full heart as greatly ſwell,
As when the Roman Cato di'd,
Or when the Grecian victim* fell!

11. If later deeds quick raptures raiſe,
The boon *Batavia*'s patriots won,
Paoli's time-enduring praiſe,
Or the far greater WASHINGTON.

12. If theſe command thy generous zeal,
Who ſcorn'd a tyrant's mad control,
For bleeding Gambia learn to feel,
Whoſe Chieftain claim'd a kindred ſoul.

13. Oh! mourn the loſt diſaſtrous hour;
Lift the red eye of ſpeechleſs grief,
While numbers throng the ſultry ſhore,
And tear from hope the captive chief.

14. While the hard race of *pallid hue*,
Unpractis'd in the power to feel,
Reſign him to the murd'rous crew,
The horrors of the quiv'ring wheel.

15. Let ſorrow bathe each bluſhing cheek;
Bend piteous o'er the tortur'd ſlave,
Whoſe wrongs compaſſion cannot ſpeak;
Whoſe only refuge is the *grave*.

* LEONIDAS.

DIALOGUE

DIALOGUE BETWEEN MERCURY AND A MODERN FINE LADY; SHOWING THE FUTILE ENGAGEMENTS AND PURSUITS OF A MODISH WOMAN.

Mrs. Modish. INDEED, Mr. Mercury, I cannot have the pleaſure of waiting upon you now. I am engaged, abſolutely engaged.

Mercury. I know you have an amiable, affectionate huſband, and ſeveral fine children. But you need not be told, that neither conjugal attachments, maternal affections, nor even the care of a kingdom's welfare, can excuſe a perſon who has received a ſummons to the realms of death. If the grim meſſenger were not as peremptory as unwelcome, Charon would not get a paſſenger once in a century. You muſt be content to leave your huſband and family, and paſs the Styx.

Mrs. M. I did not mean to inſiſt on any engagements with my huſband and children. I never thought myſelf engaged to them. I had no engagements but ſuch as were common to women in high life. Look at my memorandum, and you will ſee I was engaged to the play on Mondays, balls on Tueſdays, routs on Saturdays, and to card aſſemblies the reſt of the week for two months to come; and it would be the rudeſt thing in the world not to keep my appointments. If you will ſtay for me till the ſummer ſeaſon, I will wait on you with all my heart. Perhaps the elyſian fields may be leſs deteſtable than the country in our world. Pray have you a fine theatre, pleaſant gardens, and elegant aſſemblies there? I think I ſhould not diſlike drinking the Lethe waters when you have a full ſeaſon.

Mer. Surely you could not like to drink the waters of oblivion, who have made pleaſure the buſineſs, end, and aim of your life! It is good to drown cares; but who would waſh away the remembrance of a life of gaiety and pleaſure?

Mrs. M. Diverſion was indeed the buſineſs of my life; but as to *pleaſure*, I have enjoyed none ſince the novelty of my amuſements has worn off. Can one be pleaſed with ſeeing the ſame thing over and over again? Late hours and fatigue

fatigue gave me the vapours, ſpoiled the natural cheerfulneſs of my temper, and even in youth wore away my youthful vivacity.

Mer. If this mode of life did not give you pleaſure, why did you continue in it? I ſuppoſe you did not think it very meritorious.

Mrs. M. I was too much engaged to *think* at all. Thus far indeed my manner of life was agreeable enough. My friends always told me diverſions were neceſſary; and my doctor aſſured me diſſipation was good for my ſpirits; my huſband inſiſted that it was not. And you know one loves to oblige one's friends, comply with one's doctor, and contradict one's huſband. And, beſides, I was ambitious to be thought *du bon ton.*

Mer. Bon ton! What is that, madam? pray define it.

Mrs. M. O Sir, excuſe me; it is one of the privileges of the *bon ton* never to define or be defined. It is the child and parent of jargon. It is——I can never tell you what it is; but I will try to tell you what it is not. In converſation it is not wit; in manners it is not politeneſs; in behaviour it is not addreſs; but it is a little like them all. It can only belong to people of a certain rank, who live in a certain manner, with certain perſons, and who have not certain virtues, and who have certain vices, and who inhabit a certain part of the town. Now, Sir, I have told you as much as I know of it, though I have admired and aimed at it all my life.

Mer. Then, madam, you have waſted your time, faded your beauty, and deſtroyed your health, for the laudable purpoſes of contradicting your huſband, and being this ſomething and this nothing called the *bon ton.*

Mrs. M. What would you have had me do?

Mer. I will follow your own mode of inſtructing. I will tell you what I would *not* have had you do. I would not have had you ſacrifice your time, your reaſon, and your duties, to faſhion and folly. I would not have had you neglect your huſband's happineſs, and your children's education.

Mrs. M. As to the education of my daughters, I ſpared no expenſe. They had a dancing maſter, muſic maſter, drawing maſter, and a French governeſs to teach them politeneſs and the French language.

Mer.

Mer. So their religion, ſentiments and manners were to be learned from a dancing maſter, muſic maſter, and a chamber maid! Perhaps they might prepare them to catch the *bon ton.* Your daughters muſt have been ſo educated as to fit them to be wives without conjugal affection, and mothers without maternal care. I am ſorry for the ſort of life they are commencing, and for that which you have juſt concluded. Minos is a ſour old gentleman, without the leaſt ſmattering of the *bon ton*, and I am in a fright for you. The beſt thing I can adviſe you, is to do in this world as you did in the other; keep happineſs in your view, but never take the road that leads to it. Remain on this ſide Styx; wander about without end or aim; look into the elyſian fields; but never attempt to enter into them, leſt Minos ſhould puſh you into Tartarus. For duties neglected may bring on a ſentence not much leſs ſevere than crimes committed.

PART OF THE SPEECH OF PUBLIUS SCIPIO, TO THE ROMAN ARMY, BEFORE THE BATTLE OF THE TICIN.

THAT you may not be unapprized, ſoldiers, of what ſort of enemies you are about to encounter, or what is to be feared from them, I tell you they are the very ſame, whom, in a former war, you vanquiſhed both by land and ſea; the ſame from whom you took Sicily and Sardinia; and who have been theſe twenty years your tributaries.

2. You will not, I preſume, march againſt theſe men with only that courage with which you are wont to face other enemies; but with a certain anger and indignation, ſuch as you would feel if you ſaw your ſlaves on a ſudden riſe up in arms againſt you.

3. But you have heard, perhaps, that, though they are few in number, they are men of ſtout hearts and robuſt bodies; heroes of ſuch ſtrength and vigor as nothing is able to reſiſt. Mere effigies; nay, ſhadows of men! wretches, emaciated with hunger and benumbed with cold! bruiſed

and

and battered to pieces among the rocks and craggy cliffs! their weapons broken, and their horſes weak and foundered!

4. Such are the cavalry, and ſuch the infantry, with which you are going to contend; not enemies, but the fragments of enemies. There is nothing which I more apprehend, than that it will be thought Hannibal was vanquiſhed by the Alps before we had any conflict with him.

5. I need not be in any fear that you ſhould ſuſpect me of ſaying theſe things merely to encourage you, while inwardly I have different ſentiments. Have I ever ſhown any inclination to avoid a conteſt with this tremendous Hannibal? and have I now met with him only by accident and unawares? or am I come on purpoſe to challenge him to the combat?

6. I would gladly try, whether the earth, within theſe twenty years, has brought forth a new kind of Carthagenians; or whether they be the ſame ſort of men who fought at the Ægates, and whom at Eryx you ſuffered to redeem themſelves at eighteen denarii per head. Whether this Hannibal, for labours and journies, be as he would be thought, the rival of Hercules; or whether he be what his father left him, a tributary, a vaſſal, a ſlave to the Roman people.

7. Did not the conſciouſneſs of his wicked deed at Saguntum torment him and make him deſperate, he would have ſome regard, if not to his conquered country, yet ſurely to his own family, to his father's memory, to the treaty written with Amilcar's own hand. We might have ſtarved them in Eryx; we might have paſſed into Africa with our victorious fleet, and in a few days have deſtroyed Carthage.

8. At their humble ſupplication, we pardoned them. We releaſed them when they were cloſely ſhut up without a poſſibility of eſcaping. We made peace with them when they were conquered. When they were diſtreſſed by the African war, we conſidered them, and treated them as a people under our protection.

9. And what is the return they make us for all theſe favors! Under the conduct of a hair brained young man, they come hither to overturn our State, and lay waſte our country.

10. I could wiſh, indeed, that it were not ſo; and that the war we are now engaged in concerned our glory only, and not our preſervation. But the conteſt at preſent is not for the poſſeſſion of Sicily and Sardinia, but of Italy itſelf. Nor is there behind us another army, which, if we ſhould not prove the conquerors, may make head againſt our victorious enemies.

11. There are no more Alps for them to paſs, which might give us leiſure to raiſe new forces. No, ſoldiers; here you muſt take your ſtand, as if you were juſt now before the walls of Rome. Let every one reflect, that he is now to defend, not his own perſon only, but his wife, his children, his helpleſs infants.

12. Yet, let not private conſiderations alone poſſeſs our minds. Let us remember that the eyes of the ſenate and people of Rome are upon us; and that, as our force and courage ſhall now prove, ſuch will be the fortune of that city, and of the Roman empire.

PART OF HANNIBAL'S SPEECH TO THE CARTHAGENIAN ARMY, ON THE SAME OCCASION.

ON what ſide ſoever I turn my eyes, I behold all full of courage and ſtrength. A veteran infantry; a moſt gallant cavalry; you, my allies, moſt faithful and valiant; you, Carthagenians, whom, not only your country's cauſe, but the juſteſt anger, impels to battle. The hope, the courage of aſſailants, is always greater than that of thoſe who act upon the defenſive.

2. With hoſtile banners diſplayed, you are come down upon Italy. You bring the war. Grief, injuries, indignities, fire your minds, and ſpur you forward to revenge. Firſt, they demanded me; that I, your general, ſhould be delivered up to them; next, all of you who had fought at the ſiege of Saguntum; and we were to be put to death by excruciating tortures.

3. Proud and cruel nation! Every thing muſt be yours, and at your diſpoſal! You are to preſcribe to us with whom

we are to make war, with whom to make peace! You are to ſet us bounds; to ſhut us up between hills and rivers; but you are not to obſerve the limits which yourſelves have fixed!

4. "Paſs not the Iberus." What next? "Touch not the Saguntines; Saguntum is upon the Iberus; move not a ſtep towards that city." Is it a ſmall matter, then, that you have deprived us of our ancient poſſeſſions, Sicily and Sardinia? You would have Spain too!

5. Well, we ſhall yield Spain, and then——you will paſs into Africa. *Will* paſs, did I ſay? This very year, they ordered one of their conſuls into Africa, the other into Spain. No, ſoldiers, there is nothing left for us but what we can vindicate with our ſwords.

6. Come on, then. Be men. The Romans may, with more ſafety, be cowards. They have their own country behind them; have places of refuge to flee to; and are ſecure from danger in the roads thither. But for *you*, there is no middle fortune between death and victory. Let this be but well fixed in your minds; and, once again, I ſay you are *conquerors*.

EXTRACT FROM DR. BELKNAP'S ADDRESS TO THE INHABITANTS OF NEW-HAMPSHIRE, AT THE CLOSE OF HIS HISTORY OF THAT STATE.

CITIZENS OF NEW-HAMPSHIRE,

HAVING ſpent above twenty years of my life with you, and paſſed through various ſcenes of peace and war within that time; being perſonally acquainted with many of you, both in your public and private characters; and having an earneſt deſire to promote your true intereſt, I truſt you will not think me altogether unqualified to give you a few hints by way of advice.

2. You are certainly a riſing State; your numbers are rapidly increaſing; and your importance in the political ſcale will be augmented, in proportion to your improving the

natural advantages which your ſituation affords you, to your cultivating the intellectual and moral powers ourſelves and your children.

The firſt article on which I would open my mind ou is that of *education*. Nature has been as bountiful ou as to any other people, in giving your children ge- and capacity; it is then your duty and your intereſt ultivate their capacities, and render them ſerviceable iemſelves and the community.

It was the ſaying of a great orator and ſtateſman of quity, that "The loſs which the Commonwealth ſuſ- , by a want of education, is like the loſs which the would ſuffer by the deſtruction of the ſpring."

If the bud be blaſted, the tree will yield no fruit. ie ſpringing corn be cut down, there will be no harveſt. f the youth be ruined through a fault in their education, ommunity ſuſtains a loſs which cannot be repaired; it is too late to correct them when they are ſpoiled."

Notwithſtanding the care of your legiſlators in en- g laws, and enforcing them by ſevere penalties; not- ſtanding the wiſe and liberal proviſion which is made ome towns, and ſome private gentlemen in the State; there is ſtill, in many places, "A great and criminal ect of education."

You are indeed a very conſiderable degree better, in reſpect, than in the time of the late war; but yet much ains to be done. Great care ought to be taken, not to provide a ſupport for inſtructors of children and h; but to be attentive in the choice of inſtructors; to hat they be men of good underſtanding, learning and als; that they teach by their example as well as by precepts; that they govern themſelves, and teach r pupils the art of ſelf government.

Another ſource of improvement, which I beg leave ecommend, is the eſtabliſhment of ſocial libraries. This ie eaſieſt, the cheapeſt and moſt effectual mode of dif- g knowledge among the people. For the ſum of ſix ight dollars at once, and a ſmall annual payment be- , a man may be ſupplied with the means of literary rovement, during his life, and his children may in- t the bleſſing.

9. A few neighbors, joined together in ſetting up a library, and placing it under the care of ſome ſuitable perſon, with a very few regulations, to prevent careleſſneſs and waſte, may render the moſt eſſential ſervice to themſelves and to the community.

10. Books may be much better preſerved in this way, than if they belonged to individuals; and there is an advantage in the ſocial intercourſe of perſons who have read the ſame books, by their converſing on the ſubjects which have occurred in their reading, and communicating their obſervations one to another.

11. From this mutual intercourſe, another advantage may ariſe; for the perſons who are thus aſſociated may not only acquire, but *originate* knowledge. By ſtudying nature and the ſciences; by practiſing arts, agriculture and manufactures, at the ſame time that they improve their minds in reading, they may be led to diſcoveries and improvements, original and beneficial; and being already formed into ſociety, they may diffuſe their knowledge, ripen their plans, correct their miſtakes, and promote the cauſe of ſcience and humanity in a very conſiderable degree.

12. The book of nature is always open to our view, and we may ſtudy it at our leiſure. "'Tis elder ſcripture, writ by God's own hand." The earth, the air, the ſea, the rivers, the mountains, the rocks, the caverns, the animal and vegetable tribes are fraught with inſtruction. Nature is not half explored; and in what is partly known there are many myſteries, which time, obſervation and experience muſt unfold.

13. Every ſocial library, among other books, ſhould be furniſhed with thoſe of natural philoſophy, botany, zoology, chymiſtry, huſbandry, geography, and aſtronomy; that inquiring minds may be directed in their inquiries; that they may ſee what is known, and what ſtill remains to be diſcovered; and that they may employ their leiſure and their various opportunities in endeavouring to add to the ſtock of ſcience, and thus enrich the world with their obſervations and improvements.

14. Suffer me to add a few words on the uſe of *ſpirituous liquor*, that bane of ſociety, that deſtroyer of health, *morals* and property. Nature indeed has furniſhed her vegetable

vegetable productions with *ſpirit*; but ſhe has ſo combined it with other ſubſtances, that unleſs her work be tortured by fire, the ſpirit is not ſeparated, and cannot prove pernicious. Why ſhould this force be put on nature, to make her yield a noxious draught, when all her original preparations are ſalutary?

15. The juice of the apple, the fermentation of barley, and the decoction of ſpruce, are amply ſufficient for the refreſhment of man, let his labor be ever ſo ſevere, and his perſpiration ever ſo expenſive. Our forefathers, for many years after the ſettlement of the country, knew not the uſe of diſtilled ſpirits.

16. Malt was imported from England, and wine from the Weſtern or Canary Iſlands, with which they were refreſhed, before their own fields and orchards yielded them a ſupply. An expedition was once undertaken againſt a nation of Indians, when there was but *one pint* of ſtrong water (as it was then called) in the whole army, and that was reſerved for the ſick; yet no complaint was made for want of refreſhment.

17. Could we but return to the primitive manners of our anceſtors, in this reſpect, we ſhould be free from many of the diſorders, both of body and mind, which are now experienced. The diſuſe of ardent ſpirits would alſo tend to aboliſh the infamous traffic in ſlaves, by whoſe labor this baneful material is procured.

18. Divine Providence ſeems to be preparing the way for the deſtruction of that deteſtable commerce. The inſurrections of the blacks in the Weſt-Indies have already ſpread deſolation over the moſt fertile plantations, and greatly raiſed the price of thoſe commodities which we have been uſed to import from thence.

19. If we could check the conſumption of diſtilled ſpirits, and enter with vigor into the manufacture of maple ſugars, of which our foreſts would afford an ample ſupply, the demand for Weſt India productions might be diminiſhed; the plantations in the iſlands would not need freſh recruits from Africa; the planters would treat with humanity their remaining blacks; the market for ſlaves would become leſs inviting; *and the navigation*, which is now employed in the

the moſt pernicious ſpecies of commerce which ever graced humanity, would be turned into ſome other chan

20. Were I to form a picture of happy ſociety, it wo be a town conſiſting of a due mixture of hills, vallies, a ſtreams of water. The land well fenced and cultivate the roads and bridges in good repair; a decent inn for refreſhment of travellers, and for public entertainmer The inhabitants moſtly huſbandmen; their wives a daughters domeſtic manufacturers; a ſuitable proportion handicraft workmen, and two or three traders; a phyſici and lawyer, each of whom ſhould have a farm for his ſ port.

21. A clergyman of good underſtanding, of a can diſpoſition and exemplary morals; not a metaphyſical, a polemic, but a ſerious and practical preacher. A ſcho maſter who ſhould underſtand his buſineſs, and teach pupils to govern themſelves. A ſocial library, annually creaſing, and under good regulation.

22. A club of ſenſible men, ſeeking mutual impro ment. A decent muſical ſociety. No intriguing politici horſe jockey, gambler or ſot; but all ſuch characters tre ed with contempt. Such a ſituation may be conſidered the moſt favorable to ſocial happineſs of any which t world can afford.

DIALOGUE BETWEEN CICERO AND LORD CHESTERFIELD.

Cicero. MISTAKE me not. I know how value the ſweet courteſies of life. Affability, attenti decorum of behaviour, if they have not been ranked amo the virtues, are certainly related to them, and have a po erful influence in promoting ſocial happineſs. I have r ommended them as well as yourſelf. But I contend, and ſophiſtry ſhall prevail upon me to give up this point, th to be truly amiable, they muſt proceed from goodneſs heart. Aſſumed by the artful, to ſerve the purpoſes *private intereſt*, they degenerate to contemptible grima *and deteſtable* hypocriſy.

Cheſter

Cheſterfield. Excuſe me, my dear Cicero; I cannot enter farther into the controverſy at preſent. I have a hundred engagements at leaſt; and ſee yonder my little elegant French Comteſſe. I promiſed her and myſelf the pleaſure of a promenade. Pleaſant walking enough in theſe elyſian groves. So much good company too, that, if it were not that the canaille are apt to be troubleſome, I ſhould not much regret the diſtance from the Thuilleries. But adieu, *mon cher ami*, for I ſee Madame B. is joining the party. Adieu, adieu!

Cic. Contemptible wretch!

Cheſt. Ah! What do I hear? Recollect that I am a man of honor, unuſed to the pity or the inſults of an upſtart. But perhaps your exclamation was not meant of me. If it were, I demand an explanation.

Cic. I am as little inclined to inſult as to flatter you. Your levity excited my indignation; but my compaſſion for the degeneracy of human nature, exhibited in your inſtance, abſorbs my contempt.

Cheſt. I could be a little angry, but, as *bienſéance* forbids it, I will be a philoſopher for once —A-propos, pray how do you reconcile your—what ſhall I call it—your unſmooth addreſs to thoſe rules of decorum, that gentleneſs of manners, of which you ſay you know and teach the propriety as well as myſelf?

Cic. To confeſs the truth, I would not advance the arts of embelliſhment to extreme refinement. Ornamental education, or an attention to the graces, has a connexion with effeminacy. In acquiring the gentleman, I would not loſe the ſpirit of a man. There is a gracefulneſs in a manly character, a beauty in an open, an ingenuous diſpoſition, which all the profeſſed teachers of the art of pleaſing know not how to infuſe.

Cheſt. You and I lived in a ſtate of manners, as different as the periods at which we lived were diſtant. You Romans—pardon me, my dear—you Romans had a little of the brute in you. Come, come, I muſt overlook it. You were obliged to court plebeians for their ſuffrages; and if *ſimilis ſimili gaudet*, it muſt be owned, that the greateſt of you were ſecure of their favor. Why, Beau Naſh would have handed your Catos and your Bruteſes out of the ball-

room, if they had ſhown their unmanly heads in it; and my Lord Modiſh, animated with the conſcious merit of the largeſt or ſmalleſt buckles in the room, according to the temporary ton, would have laughed Pompey the Great out of countenance. Oh, Cicero, had you lived in a modern European court, you would have caught a degree of that undeſcribable grace, which is not only the ornament, but may be the ſubſtitute of all thoſe laboured attainments which fools call ſolid merit. But it was not your good fortune, and I make allowances.

Cic. The vivacity you have acquired in ſtudying the writings and the manners of the degenerate Gauls, has led you to ſet too high a value on qualifications which dazzle the lively perceptions with a momentary blaze, and to depreciate that kind of worth which can neither be obtained nor underſtood without ſerious attention, and ſometimes painful efforts. But I will not contend with you about the propriety or impropriety of the outward modes which delight a ſhowy nation. I will not ſpend arguments in proving that gold is more valuable than tinſel, though it glitters leſs. But I muſt cenſure you, and with an aſperity too, which, perhaps, your graces may not approve, for recommending vice as graceful, in your memorable letters.

Cheſt. That the great Cicero ſhould know ſo little of the world, really ſurpriſes me. A little libertiniſm, my dear, that's all; how can one be a gentleman without a little libertiniſm?

Cic. I ever thought, to be a gentleman, it was requiſite to be a moral man. And ſurely you, who might have enjoyed the benefit of a light to direct you, which I wanted, were blameable in omitting religion and virtue in your ſyſtem.

Cheſt. What! ſuperſtitious too! You have not then converſed with your ſuperior, the philoſopher of Ferney. I thank Heaven, I was born in the ſame age with that great luminary. Prejudice had elſe, perhaps, chained me in the thraldom of my great grandmother. Theſe are enlightened days, and I find I have contributed ſomething to the general illumination, by my poſthumous letters.

Cic. Boaſt not of them. Remember you were a father.

Cheſt.

Cheſt. And did I not endeavour moſt effectually to ſerve my ſon, by pointing out the qualifications neceſſary for a foreign ambaſſador, for which department I always deſigned him? Few fathers have taken more pains to accompliſh a ſon than myſelf. There was nothing I did not condeſcend to point out to him.

Cic. True; your condeſcenſion was great indeed. You were the pander of your ſon. You not only taught him the mean arts of diſſimulation, the petty trick- which degrade nobility; but you corrupted his principles, fomented his paſſions, and even pointed out objects for their gratification. You might have left the taſk of teaching him faſhionable vice, to a vicious world. Example, and the corrupt affections of human nature, will ever be capable of accompliſhing this unnatural purpoſe. But a parent, the guardian appointed by nature for an uninſtructed offspring introduced into a dangerous world, who himſelf takes upon him the office of ſeduction, is a monſter indeed. I alſo had a ſon. I was tenderly ſolicitous for the right conduct of his education. I entruſted him indeed to Cratippus at Athens; but, like you, I could not help tranſmitting inſtructions dictated by parental love. Thoſe inſtructions are contained in my book of Offices, a book which has ever been cited by the world as a proof, to what a height the morality of the heathens was advanced without the light of revelation. I own, I feel a conſcious pride in it; not on account of the ability which it may diſplay, but for the principles it teaches, and the good, I flatter myſelf, it has diffuſed. You did not indeed intend your inſtructions for the world; but as you gave them to a ſon you loved, it may be concluded that you thought them true wiſdom, and withheld them only becauſe they were contrary to the profeſſions of the unenlightened. They have been generally read; and their uniform tendency has been to introduce vice and immorality.

Cheſt. Spare me, Cicero. I have never been accuſtomed to the rough converſation of an old Roman. I feel myſelf little in his company. I ſeem to ſhrink in his noble preſence. I never felt my inſignificance ſo forcibly as now. French philoſophers and French courtiers have been my models;

models; and, amid the diſſipation of pleaſure, and the hurry of affected vivacity, I never conſidered the gracefulneſs of virtue, and the beauty of an open, ſincere and manly character.

Of the Elephant.

THE Elephant is not only the moſt tractable, but the moſt intelligent of animals; ſenſible of benefits, reſentful of injuries, and endued even with a ſenſe of glory.

2. In India, they were once employed in the launching of ſhips. One was directed to force a very large ſhip into the water; the work proved ſuperior to his ſtrength; his maſter, with a ſarcaſtic tone, bid the keeper take away this lazy beaſt and bring another; the poor animal inſtantly repeated his efforts, fractured his ſkull, and died on the ſpot.

3. In Delhi, an elephant paſſing along the ſtreets put his trunk into a taylor's ſhop, where ſeveral people were at work; one of them pricked the end of it with a needle; the beaſt paſſed on; but, in the next dirty puddle, filled his trunk with water, returned to the ſhop, and ſpurting every drop among the people who had offended him, ſpoiled their work.

4. An elephant in Adſmeer, which often paſſed through the market, as he went by a certain herb-woman, always received from her a mouthful of greens. At length he was ſeized with one of his periodical fits of rage, broke his fetters, and running through the market, put the crowd to flight; among others, this woman, who, in her haſte, forgot a little child ſhe had brought with her.

5. The animal recollecting the ſpot where his benefactreſs was wont to ſit, took up the infant gently in his trunk, and placed it in ſafety on a ſtall before a neighbouring houſe. Another, in his madneſs, killed his governor; the wife ſeeing the misfortune, took her two children and flung them before the elephant, ſaying, "Now you have deſtroyed their father, you may as well put an end to their lives and mine."

6. He inſtantly ſtopped, relented, took the greateſt of the children, placed it on his neck, adopted it for his or-

nac

sac or governor, and never afterwards would permit any body elſe to mount him.

7. A ſoldier at Pondicherry, who was accuſtomed, whenever he received the portion that came to his ſhare, to carry a certain quantity of it to one of theſe animals, having one day drank rather too freely, and finding himſelf purſued by the guards, who were going to take him to priſon, took refuge under the elephant's body, and fell aſleep.

8. In vain did the guard try to force him from this aſylum, as the elephant protected him with his trunk. The next morning the ſoldier recovering from his drunken fit, ſhuddered with horror to find himſelf ſtretched under the belly of this huge animal.

9. The elephant, which without doubt perceived the man's embarraſſment, careſſed him with his trunk, in order to inſpire him with courage, and make him underſtand that he might now depart in ſafety.

10. A painter was deſirous of drawing the elephant which was kept in the menagerie at Verſailles in an uncommon attitude, which was that of holding his trunk raiſed up in the air with his mouth open. The painter's boy, in order to keep the animal in this poſture, threw fruit into his mouth.

11. But, as the lad frequently deceived him, and made an offer only of throwing him the fruit, he grew angry; and, as if he had known that the painter's intention of drawing him was the cauſe of the affront that was offered him, inſtead of revenging himſelf on the lad, he returned his reſentment on the maſter, and taking up a quantity of water in his trunk, threw it on the paper on which the painter was drawing, and ſpoiled it.

SPEECH OF MR. WALPOLE IN THE BRITISH PARLIAMENT IN OPPOSITION TO MR. PITT, LATE EARL OF CHATHAM.

SIR,

I WAS unwilling to interrupt the courſe of this debate while it was carried on with calmneſs and decency, by men who do not ſuffer the ardor of oppoſition to cloud their

their reaſon, or tranſport them to ſuch expreſſions as the dignity of this aſſembly does not admit.

2. I have hitherto deferred to anſwer the gentleman who declaimed againſt the bill with ſuch fluency of rhetoric, and ſuch vehemence of geſture; who charged the advocates for the expedients now propoſed, with having no regard to any intereſt but their own, and with making laws only to conſume paper; and threatened them with the defection of their adherents, and the loſs of their influence, upon this new diſcovery of their folly and ignorance.

3. Nor, Sir, do I now anſwer him for any other purpoſe than to remind him how little the clamours of rage, and petulancy of invective, contribute to the purpoſes for which this aſſembly is called together; how little the diſcovery of truth is promoted, and the ſecurity of the nation eſtabliſhed by pompous diction and theatrical emotions.

4. Formidable ſounds and furious declamations, confident aſſertions, and lofty periods, may affect the young and unexperienced; and perhaps the gentleman may have contracted his habits of oratory by converſing more with thoſe of his own age, than with ſuch as have had more opportunities of acquiring knowledge, and more ſucceſsful methods of communicating their ſentiments.

5. If the heat of his temper, Sir, would ſuffer him to attend to thoſe whoſe age and long acquaintance with buſineſs give them an indiſputable right to deference and ſuperiority, he would learn, in time, to reaſon rather than declaim, and to prefer juſtneſs of argument, and an accurate knowledge of facts, to ſounding epithets and ſplendid ſuperlatives, which may diſturb the imagination for a moment, but leave no laſting impreſſion on the mind.

6. He will learn, Sir, that to accuſe and prove are very different, and that reproaches, unſupported by evidence, affect only the character of him who utters them. Excurſions of fancy and flights of oratory are indeed pardonable in young men, but in no other; and it would ſurely contribute more, even to the purpoſe for which ſome gentlemen appear to ſpeak; that of depreciating the conduct of the adminiſtration, to prove the inconveniences and injuſtice of this bill, than barely to aſſert them, with whatever magnificence of language or appearance of zeal, honeſty, or *compaſſion.*

Mr.

MR. PITT'S ANSWER TO THE FOREGOING.

SIR,

THE atrocious crime of being a young man, which the honorable gentleman has, with ſuch ſpirit and decency, charged upon me, I ſhall neither attempt to palliate nor deny; but content myſelf with wiſhing, that I may be one of thoſe whoſe follies may ceaſe with their youth, and not of that number who are ignorant in ſpite of experience.

2. Whether youth can be imputed to any man as a reproach, I will not, Sir, aſſume the province of determining; but ſurely age may become juſtly contemptible, if the opportunities which it brings have paſſed away without improvement, and vice appears to prevail, when the paſſions have ſubſided.

3. The wretch, who, after having ſeen the conſequences of a thouſand errors, continues ſtill to blunder, and whoſe age has only added obſtinacy to ſtupidity, is ſurely the object of either abhorrence or contempt, and deſerves not that his grey head ſhould ſecure him from inſult.

4. Much more, Sir, is he to be abhorred, who, as he has advanced in age, has receded from virtue, and becomes more wicked with leſs temptations; who proſtitutes himſelf for money which he cannot enjoy, and ſpends the remains of his life in the ruin of his country.

5. But youth, Sir, is not my only crime; I have been accuſed of acting a theatrical part. A theatrical part may either imply ſome peculiarities of geſture, or a diſſimulation of my real ſentiments, and an adoption of the opinions and language of another man.

6. In the firſt ſenſe, Sir, the charge is too trifling to be confuted, and deſerves only to be mentioned that it may be deſpiſed. I am at liberty, like every other man, to uſe my own language; and though I may perhaps have ſome ambition to pleaſe this gentleman, I ſhall not lay myſelf under any reſtraint, not very ſolicitouſly copy his diction or his mien, however matured by age, or modelled by experience.

7. If

7. If any man ſhall, by charging me with theatrical behaviour, imply that I utter any ſentiments but my own, I ſhall treat him as a calumniator and a villain; nor ſhall any protection ſhelter him from the treatment which he deſerves.

8. I ſhall, on ſuch an occaſion, without ſcruple, trample upon all thoſe forms with which wealth and dignity entrench themſelves; nor ſhall any thing but age reſtrain my reſentment. Age, which always brings one privilege, that of being inſolent and ſupercilious without puniſhment.

9. But with regard, Sir, to thoſe whom I have offended, I am of opinion, that if I had acted a borrowed part, I ſhould have avoided their cenſure. The heat which offended them is the ardor of conviction, and that zeal for the ſervice of my country, which neither hope nor fear ſhall influence me to ſuppreſs.

10. I will not ſit unconcerned while my liberty is invaded, nor look in ſilence upon public robbery. I will exert my endeavours, at whatever hazard, to repel the aggreſſor and drag the thief to juſtice, whoever may protect them in their villany, and whoever may partake of their plunder.

STORY OF A SECOND JOSEPH.

THE following relation proves, that incidents ſomewhat ſimilar to thoſe in the times of Jacob are ſtill renewed in Egypt. In 1776, the plains of Syria were ravaged by clouds of locuſts, which devoured the corn to the very root.

2. A famine followed, and a farmer near Damaſcus felt the effects of the general diſtreſs. To ſupply the wants of a numerous family, he ſold his cattle; which reſource being ſoon exhauſted, the unhappy father, wretched at preſent, but foreſeeing greater wretchedneſs to come, preſſed by hunger, ſold his inſtruments of huſbandry at Damaſcus.

3. Led by the inviſible hand of Providence, as formerly Tobias was by the angel, while he bargained for corn, lately arrived from Damietta, he heard ſpeak of the ſucceſs of Mourad Bey, who had entered Grand Cairo victorious, and in triumph.

4. The

4. The ſhape, character, and origin of the warrior were deſcribed, and how he had riſen from ſlavery to power ſupreme. The aſtoniſhed farmer found the deſcription accorded with a ſon, who had been ſtolen from him at twelve years old; hope palpitated in his heart, he haſtened home with his proviſions, told his family what he had heard, and determined immediately to depart for Egypt.

5. His weeping wife and ſons offered up prayers for his ſafe return. Going to the port of Alexandretta, he embarked there, and came to Damietta. One continued fear tormented him; his ſon, forſaking the religion of his fathers, had embraced Mahometaniſm; and now, ſurrounded as he was by ſplendor, would he acknowledge his parents?

6. The thought lay heavy on his heart; yet, the wiſh to ſnatch his family from all the horrors of famine; the hope of finding a long lamented ſon, gave him fortitude. He continued his journey, came to the capital, repaired to the palace of Mourad, applied to the officers of the prince, and moſt ardently ſolicited admiſſion.

7. His dreſs and appearance beſpoke poverty and misfortune, and were poor recommendations; but his great age, ſo reſpectable in the Eaſt, pleaded in his behalf. One of the attendants went to the Bey, and told him an aged man, apparently miſerable, requeſted an audience.

8. Let him enter, replied Mourad; and the farmer proceeded, with trembling ſteps, over the rich carpet which beſpread the hall of the Divan, and approached the Bey, who reclined on a ſofa, embroidered with ſilk and gold. Crowding ſenſations deprived him of the uſe of ſpeech.

9. At laſt, after attentively looking, the voice of nature vanquiſhing fear, he fell, and embracing his knees, exclaimed, *You are my ſon!* The Bey raiſed him, endeavoured to recollect, and, after explanation, finding him to be his father, made him ſit down by his ſide, and careſſed him moſt affectionately.

10. The firſt guſh of nature over, the ſire deſcribed in what a deplorable ſtate he had left his mother, and brethren; and the prince propoſed to ſend for, and with them divide his riches and power, if they would embrace Iſlamiſm.

11. This the generous Chriſtian had foreſeen, and fearing youth might be dazzled, took not one of his ſons

with him. He, therefore, firmly rejected Mourad's of and even remonſtrated with him on his own change of ligion.

12. The Bey, finding his father determined, and t his family's diſtreſs demanded immediate ſuccour, ſent back to Syria, with a large ſum of money, and a veſſel lo ed with corn. The happy huſbandman immediately turned to the plains of Damaſcus, where his arrival ban ed miſery and tears from his homely roof, and brought eaſe and felicity.

[illegible] BETWEEN CATO AND DECIUS.

Decius. CESAR ſends health to Cato———

Cato. Could he ſend it
To Cato's ſlaughter'd friends, it would be welcome.
Are not your orders to addreſs the ſenate?

Dec. My buſineſs is with Cato; Ceſar ſees the
Straits to which you're driven, and, as he knows
Cato's high worth, is anxious for your life.

Cato. My life is grafted on the fate of Rome.
Would he ſave Cato, bid him ſpare his country.
Tell your dictator this; and tell him, Cato
Diſdains a life which he has power to offer.

Dec. Rome and her ſenators ſubmit to Ceſar;
Her gen'rals and her conſuls are no more,
Who check'd his conqueſts, and deny'd his triumphs.
Why will not Cato be this Ceſar's friend?

Cato. Thoſe very reaſons thou haſt urg'd forbid it.

Dec. Cato, I've orders to expoſtulate,
And reaſon with you, as from friend to friend;
Think on the ſtorm that gathers o'er your head,
And threatens ev'ry hour to burſt upon it;
Still may you ſtand high in your country's honors;
Do but comply, and make your peace with Ceſar.
Rome will rejoice, and caſt its eyes on Cato,
As on the ſecond of mankind.

Cato. No more;
I muſt not think of life on theſe conditions.

Dec. Cæſar is well acquainted with your virtues,
And therefore ſets this value on your life.
Let him but know the price of Cato's friendſhip,
And name your terms.
Cato. Bid him diſband his legions,
Reſtore the commonwealth to liberty,
Submit his actions to the public cenſure,
And ſtand the judgment of a Roman ſenate.
Bid him do this, and Cato is his friend.
Dec. Cato, the world talks loudly of your wiſdom—
Cato. Nay, more, tho' Cato's voice was ne'er employ'd
To clear the guilty, and to varniſh crimes,
Myſelf will mount the roſtrum in his favor,
And ſtrive to gain his pardon from the people.
Dec. A ſtyle like this becomes a conqueror.
Cato. Decius, a ſtyle like this becomes a Roman.
Dec. What is a Roman, who is Cæſar's foe?
Cato. Greater than Cæſar; he's a friend to virtue.
Dec. Conſider, Cato, you're in Utica,
And at the head of your own little ſenate;
You don't now thunder in the capitol,
With all the mouths of Rome to ſecond you.
Cato. Let him conſider that who drives us hither.
'Tis Cæſar's ſword has made Rome's ſenate little,
And thinn'd its ranks. Alas! thy dazzled eye
Beholds this man in a falſe glaring light,
Which conqueſt and ſucceſs have thrown upon him;
Didſt thou but view him right, thou'dſt ſee him black
With murder, treaſon, ſacrilege and crimes,
That ſtrike my ſoul with horror but to name 'em.
I know thou look'ſt on me, as on a wretch
Beſet with ills, and cover'd with misfortunes;
But, be it known to thee, millions of worlds
Should never buy me to be like that Cæſar.
Dec. Does Cato ſend this anſwer back to Cæſar,
For all his gen'rous cares and proffer'd friendſhip?
Cato. His cares for me are inſolent and vain;
Preſumptuous man! the gods take care of Cato.
Would Cæſar ſhow the greatneſs of his ſoul,
Bid him employ his care for theſe my friends,
And make good uſe of his ill-gotten power,
By ſhelt'ring men much better than himſelf.

Dec. Your high, unconquer'd heart makes you forget
You are a man. You rush on your deſtruction.
But I have done. When I relate hereafter
The tale of this unhappy embaſſy,
All Rome will be in tears.

THE BEGGAR'S PETITION.

PITY the ſorrows of a poor old man,
Whoſe trembling limbs have borne him to your door,
Whoſe days are dwindled to the ſhorteſt ſpan,
Oh! give relief, and Heaven will bleſs your ſtore.

2. Theſe tatter'd clothes my poverty beſpeak,
Theſe hoary locks proclaim my lengthen'd years;
And many a furrow in my grief-worn cheek
Has been the channel to a flood of tears.

3. Yon houſe, erected on the riſing ground,
With tempting aſpect drew me from my road;
For plenty there a reſidence has found,
And grandeur a magnificent abode.

4. Hard is the fate of the infirm and poor!
Here, as I crav'd a morſel of their bread,
A pamper'd menial drove me from the door,
To ſeek a ſhelter in a humbler ſhed.

5. Oh! take me to your hoſpitable dome;
Keen blows the wind, and piercing is the cold!
Short is my paſſage to the friendly tomb,
For I am poor and miſerably old.

6. Should I reveal the ſources of my grief,
If ſoft humanity e'er touch'd your breaſt,
Your hands would not withhold the kind relief,
And tears of pity would not be repreſs'd.

7. Heaven ſends misfortunes; why ſhould we repine?
'Tis Heaven has brought me to the ſtate you ſee;
And your condition may be ſoon like mine,
The child of ſorrow, and of miſery.

8. A little farm was my paternal lot,
Then like the lark I ſprightly hail'd the morn;
But ah! oppreſſion forc'd me from my cot,
My cattle dy'd, and blighted was my corn.

9. My

9. My daughter, once the comfort of my age,
Lur'd by a villain from her native home,
Is caſt abandon'd on the world's wide ſtage,
And doom'd in ſcanty poverty to roam.
10. My tender wife, ſweet ſoother of my care,
Struck with ſad anguiſh at the ſtern decree,
Fell, ling'ring fell, a victim to deſpair,
And left the world to wretchedneſs and me.
11. Pity the ſorrows of a poor old man,
Whoſe trembling limbs have borne him to your door,
Whoſe days are dwindled to the ſhorteſt ſpan,
Oh! give relief, and Heaven will bleſs your ſtore.

THE TEST OF GOODNESS.

REAL goodneſs conſiſts in doing good to our enemies. Of this truth the following apologue may ſerve for an illuſtration. A certain father of a family, advanced in years, being deſirous of ſettling his worldly matters, divided his property between his three ſons.

2. Nothing now remains, ſaid he to them, but a diamond of great value; this I have determined to appropriate to whichever of you ſhall, within three months, perform the beſt actions.

3. His three ſons accordingly departed different ways, and returned by the limited time. On preſenting themſelves before their judge, the eldeſt thus began.

4. Father, ſaid he, during my abſence, I found a ſtranger ſo circumſtanced, that he was under a neceſſity of entruſting me with the whole of his fortune.

5. He had no written ſecurity from me, nor could he poſſibly bring any proof, any evidence whatever of the depoſit. Yet I faithfully returned to him every ſhilling. Was there not ſomething commendable in this action?

6. Thou haſt done what was incumbent upon thee to do, my ſon, replied the old man. The man who could have acted otherways were unworthy to live; for honeſty is a duty; thy action is an action of juſtice, not of goodneſs.

7. On this, the ſecond ſon advanced. In the courſe of my travels, ſaid he, I came to a lake in which I beheld a child ſtruggling with death; I plunged into it and ſaved his life in the preſence of a number of the neighboring villagers, all of whom can atteſt the truth of what I aſſert.

8. It was well done (interrupted the old man;) you have only obeyed the dictates of humanity. At length the youngeſt of the three came forward.

9. I happened, ſaid he, to meet my mortal enemy, who, having bewildered himſelf in the dead of night, had imperceptibly fallen aſleep upon the brink of a frightful precipice. The leaſt motion would infallibly have plunged him headlong into the abyſs; and though his life was in my hands, yet with every neceſſary precaution, I awaked him, and removed him from his danger.

10. Ah, my ſon! exclaimed the venerable good man with tranſport, while he preſſed him to his heart; to thee belongs the diamond; well haſt thou deſerved it.

Description of Mount Ætna.

THERE is no point on the ſurface of this globe, which unites ſo many awful and ſublime objects, as the ſummit of mount Ætna. The immenſe elevation from the ſurface of the earth, drawn as it were to a ſingle point, without any neighboring mountain for the ſenſes and imagination to reſt upon, and recover from their aſtoniſhment in their way down to the world:

2. This point or pinnacle, raiſed on the brink of a bottomleſs gulph, as old as the world, often diſcharging rivers of fire, and throwing out burning rocks, with a noiſe which ſhakes the whole iſland:

3. Add to this, the unbounded extent of the proſpect, comprehending the greateſt diverſity, and the moſt beautiful ſcenery in nature; with the riſing ſun, advancing in the Eaſt, to illuminate the wondrous ſcene.

4. The whole atmoſphere by degrees kindled up, and ſhowed dimly and faintly the boundleſs proſpect around. Both ſea and land looked dark and confuſed, as if only emerging

emerging from their original chaos; and light and darkneſs ſeemed ſtill undivided; till the morning, by degrees advancing, completed the ſeparation.

5. The ſtars are extinguiſhed, and the ſhades diſappear. The foreſts, which but now ſeemed black and bottomleſs gulphs, from whence no ray was reflected to ſhow their form or colors, appear a new creation riſing to the ſight, catching life and beauty from every increaſing beam.

6. The ſcene ſtill enlarges, and the horizon ſeems to widen and expand itſelf on all ſides; till the ſun, like the great Creator, appears in the Eaſt, and with his plaſtic ray completes the mighty ſcene.

7. All appears enchantment; and it is with difficulty we can believe we are ſtill on earth. The ſenſes, unaccuſtomed to the ſublimity of ſuch a ſcene, are bewildered and confounded; and it is not till after ſome time, that they are capable of ſeparating and judging of the objects which compoſe it.

8. The body of the ſun is ſeen riſing from the ocean, immenſe tracts both of ſea and land intervening; the iſlands of Lipari, Panari, Alicudi, Strombolo, and Volcano, with their ſmoaking ſummits, appear under your feet; and you look down on the whole of Sicily as on a map; and can trace every river through all its windings, from its ſource to its mouth.

9. The view is abſolutely boundleſs on every ſide; nor is there any one object, within the circle of viſion, to interrupt it; ſo that the ſight is every where loſt in the immenſity.

10. The circumference of the viſible horizon on the top of Ætna cannot be leſs than 2000 miles. At Malta, which is nearly 200 miles diſtant, they perceive all the irruptions from the ſecond region; and that iſland is often diſcovered from about one half of the elevation of the mountain; ſo that at the whole elevation, the horizon muſt extend to nearly double that diſtance.

11. But this is by much too vaſt for our ſenſes, not intended to graſp ſo boundleſs a ſcene. I find by ſome of the Sicilian authors, that the African coaſt, as well as that of Naples, with many of its iſlands, has been diſcovered from the top of Ætna. Of this, however, we cannot boaſt, though we can very well believe it. 12. But

12. But the moſt beautiful part of the ſcene is certainly the mountain itſelf, the iſland of Sicily, and the numerous iſlands lying round it. All theſe, by a kind of magic in viſion, ſeem as if they were brought cloſe round the ſkirts of Ætna; the diſtances appearing reduced to nothing.

13. The preſent crater of the volcano is a circle of about three miles and a half in circumference. It goes ſhelving down on each ſide, and forms a regular hollow, like a vaſt amphitheatre.

14. From many places of this ſpace, iſſue volumes of ſmoke, which, being much heavier than the circumambient air, inſtead of riſing in it, as ſmoke generally does, roll down the ſide of the mountain like a torrent, till, coming to that part of the atmoſphere of the ſame ſpecific gravity with itſelf, it ſhoots off horizontally, and forms a large trac in the air, according to the direction of the wind.

15. The crater is ſo hot, that it is very dangerous, i not impoſſible to go down into it. Beſides, the ſmoke i very incommodious; and, in many places, the ſurface is ſ ſoft, that there have been inſtances of people's ſinking dow into it, and paying for their temerity with their lives.

16. Near the centre of the crater is the great mouth o the volcano. And when we reflect on the immenſity o its depth, the vaſt caverns whence ſo many lavas have iſſu ed; the force of its internal fire, ſufficient to raiſe up thoſ lavas to ſo great a height; the boiling of the matter, th ſhaking of the mountain, the exploſion of flaming rocks &c. we muſt allow, that the moſt enthuſiaſtic imagination in the midſt of all its terrors, can hardly form an idea mor dreadful.

A DIALOGUE BETWEEN TWO SCHOOL BOYS, ON DANCING.

Harry. TOM, when are you going to begi your dancing? You will be ſo old in a ſhort time as to b aſhamed to be ſeen taking your five poſitions.

Thomas. I don't know as I ſhall begin at all. Fathe ſays he don't care a fig whether I learn to jump any bett

than I do now; and, as I am to be a tradeſman, he is determined, at preſent, to keep me at the reading and writing ſchools.

Har. That muſt be very dull and dry for you. And what good will all ſuch learning do you, ſo long as you make the awkward appearance you do at preſent? I am ſurpriſed at your father's folly. So, becauſe you are to be a *tradeſman*, you are not to learn the graces! I expect to learn a trade too. But my papa ſays I ſhall firſt learn the *dancing trade*; and then, if I never learn any other, I ſhall make my way through the world well enough.

Tom. I don't know which diſcovers the moſt folly, your father or mine. Old folks certainly know more than young ones; and my father is much the oldeſt man.

Har. I don't believe that doctrine. There's *Jack Upſtart* knows more than his father and mother both. And he is but *nineteen* yet. And he ſays the preſent generation, under five and twenty years of age, knows more than fifteen generations that have gone before us.

Tom. I don't know how that is. But father early taught me this proverb, "Young folks *think* old folks are fools; but old folks *know* young ones to be ſo." But to return to ſchools.---Pray how far have you gone in your arithmetic?

Har. Arithmetic! I have not begun that yet; nor ſhall I till I have completed dancing. That is a *murly* ſtudy; I know I never ſhall like it.

Tom. Writing I ſuppoſe you are fond of.

Har. I can't ſay I am, Tom. I once had a tolerable fondneſs for it. But ſince I began dancing, I have held it in utter contempt. It may be well enough for a perſon to write a *legible* hand; but it is no mark of a *gentleman* to write *elegantly*.

Tom. You would have a gentleman *ſpell* well, I ſuppoſe.

Har. I would have him ſpell ſo well as to be *underſtood*; and that is enough for any man.

Tom. What ſay you to grammar and geography?

Har. Don't name them, I entreat you. There is nothing I ſo much abhor, as to hear your learned ſchool-boys jabbering over their nouns, their pronouns, their verbs, their parables, their congregations, their imperfections, and conſtructions.

conſtructions. I'll tell you what, Tom, I had rather be maſter of *one* hornpipe, than to underſtand all the grammars which have been publiſhed ſince the art of printing was diſcovered.

Tom. I am ſorry, friend Harry, to hear you ſpeak ſo contemptuouſly of the ſolid ſciences. I hope you don't mean to neglect them entirely. If you do, you muſt expect to live in poverty; and die, the ſcorn and deriſion of all wiſe men.

Har. Never fear that, Tom. I ſhall take care of myſelf, I warrant you. You are much miſtaken in your prognoſtications. Why, there's *Tim Fiddlefaddle*—he can't even write his name; and as for reading, he ſcarcely knows B from a broomſtick; and yet he can dance a minuet with any maſter of the art in Chriſtendom. And the ladies all love him dearly. He is invited to their balls, routs, aſſemblies, card parties, &c. &c. and he diverts them like any *monkey*.

Tom. And does he expect it will be the ſame through life? How is he to be maintained when he becomes old? and how is he to amuſe himſelf after he is unable to dance; as you ſay he can neither read nor write?

Har. Why, in fact, I never thought of theſe things before. I confeſs there appears to be ſome weight in theſe queries. I don't know but it will be beſt for me to ſpare a day or two in a week from my dancing, to attend to the branches you are purſuing.

Tom. You will make but little progreſs in that way. My maſter always told me that the *ſolid* ſciences ought to be ſecured *firſt*; and that dancing might come in by the bye. He ſays, when his ſcholars have once entered the dancing-ſchool, their heads, in general, are ſo full of balls, aſſemblies, minuets and cotillions, that he never can find much room for any thing elſe.

Har. I will ſtill maintain it, notwithſtanding all you can ſay in favour of your *ſolid ſciences*, as you call them, that the art of *dancing* is the art of all arts. It will, of itſelf, carry a man to the very pinnacle of fame. Whereas, *without* it, all your writing, arithmetic, grammar, and geography, will not raiſe one above the common level of a clown.

Tom.

Tom. I am no enemy to dancing, I aſſure you, friend Harry. It is an accompliſhment ſuitable enough for thoſe to learn who expect to have but little elſe to do. But for *you* and *me*, who are deſtined to get our living by ſome mechanical profeſſion, there are doubtleſs many purſuits more advantageous. I think we ought to employ but a very ſmall part of our time, in learning to *dance*. We will ſuppoſe, for inſtance, that you learn the trade of a carpenter, I would aſk you, if it would not be neceſſary to underſtand figures; ſo that you might be able to keep your own accounts; and ſo much geometry as to be able to meaſure heights and diſtances, ſuperficies and ſolids? Would it not be very convenient to know a little of hiſtory, in order to acquaint yourſelf with the various orders of architecture, and where they had their origin? If you were ſhown a picture of St. Peter's Church, or a plan of Grand Cairo, would you not like to know enough of geography to tell in what part of the world they are ſituated?

Har. Theſe are ſubjects which couſin Tim ſays never are agitated in the faſhionable circles which he viſits. And ſo I bid you good bye.

EXTRACT FROM MR. JOHN Q. ADAMS'S ORATION, DELIVERED AT BOSTON, JULY 4, 1793.

AMERICANS! let us pauſe for a moment to conſider the ſituation of our country, at that eventful day when our national exiſtence commenced. In the full poſſeſſion and enjoyment of all thoſe prerogatives for which you then dared to adventure upon "all the varieties of untried being," the calm and ſettled moderation of the mind is ſcarcely competent to conceive the tone of heroiſm, to which the ſouls of freemen were exalted in that hour of perilous magnanimity.

2. Seventeen times has the ſun, in the progreſs of his annual revolutions, diffuſed his prolific radiance over the plains of Independent America. Millions of hearts, which then palpitated with the rapturous glow of patriotiſm, have

already

already been tranſlated to brighter worlds; to the abode more than mortal freedom. Other millions have ariſen receive from their parents and benefactors, the ineſtim recompenſe of their achievements.

3. A large proportion of the audience, whoſe ben lence is at this moment liſtening to the ſpeaker of the like him were at that period too little advanced beyond threſhold of life to partake of the divine enthuſiaſm wh inſpired the American boſom; which prompted her v to proclaim defiance to the thunders of Britain; which e ſecrated the banners of her armies; and finally erected holy temple of American Liberty, over the tomb of parted tyranny.

4. It is from thoſe who have already paſſed the merid of life; it is from you, ye venerable aſſertors of the rig of mankind, that we are to be informed, what were the f ings which ſwayed within your breaſts, and impelled to action; when, like the ſtripling of Iſrael, with ſcarcel weapon to attack, and without a ſhield for your defe you met, and, undiſmayed, engaged with the gigantic gr neſs of the Britiſh power.

5. Untutored in the diſgraceful ſcience of human but ery; deſtitute of the fatal materials which the ingenuity man has combined, to ſharpen the ſcythe of death; unſ ported by the arm of any friendly alliance, and unforti againſt the powerful aſſaults of an unrelenting enemy, did not heſitate at that moment, when your coaſts were feſted by a formidable fleet, when your territories w invaded by a numerous and veteran army, to pronounce ſentence of eternal ſeparation from Britain, and to thr the gauntlet at a power, the terror of whoſe recent trium was almoſt co-extenſive with the earth.

6. The intereſted and ſelfiſh propenſities, which, times of proſperous tranquillity have ſuch powerful domin over the heart, were all expelled; and in their ſtead, public virtues, the ſpirit of perſonal devotion to the co mon cauſe, a contempt of every danger in compariſon w the ſubſerviency of the country, had aſſumed an unlimi control.

7. The paſſion for the public had abſorbed all the re as the glorious luminary of heaven extinguiſhes in a fl

of refulgence the twinkling ſplendor of every inferior planet. Thoſe of you, my countrymen, who were actors in thoſe intereſting ſcenes, will beſt know, how feeble and impotent is the language of this deſcription to expreſs the impaſſioned emotions of the ſoul, with which you were then agitated.

8. Yet it were injuſtice to conclude from thence, or from the greater prevalence of private and perſonal motives in theſe days of calm ſerenity, that your ſons have degenerated from the virtues of their fathers. Let it rather be a ſubject of pleaſing reflection to you, that the generous and diſintereſted energies, which you were ſummoned to diſplay, are permitted by the bountiful indulgence of Heaven, to remain latent in the boſoms of your children.

9. From the preſent proſperous appearance of our public affairs, we may admit a rational hope that our country will have no occaſion to require of us thoſe extraordinary and heroic exertions which it was your fortune to exhibit.

10. But from the common verſatility of all human deſtiny, ſhould the proſpect hereafter darken, and the clouds of public misfortune thicken to a tempeſt; ſhould the voice of our country's calamity ever call us to her relief, we ſwear by the precious memory of the ſages who toiled, and of the heroes who bled in her defence, that we will prove ourſelves not unworthy of the prize which they ſo dearly purchaſed; that we will act as the faithful diſciples of thoſe who ſo magnanimouſly taught us the inſtructive leſſon of republican virtue.

ON KNOWING THE WORLD AT AN EARLY AGE.

THE knowledge of the world, in its comprehenſive ſenſe, is a knowledge greatly to be deſired. To underſtand the human heart, to know human manners, laws, languages, and inſtitutions of every kind, and in various nations, and to be able to reflect on all theſe with moral and political improvement, is an attainment worthy of the greateſt ſtateſman and the wiſeſt philoſopher.

2. But there is a knowledge of the world of a very inferior kind, but which many parents value at a high price. Greek and Latin are always mentioned with contempt, on a compariſon with this. In compliance with cuſtom, indeed, and to get him out of the way, the boy is placed at ſchool; but the knowledge to be gained there is little eſteemed by the empty votaries of faſhion.

3. Men and things, not words, are magiſterially pointed out as the proper objects of ſtudy, by thoſe who know little of men, things, or words. It is not the knowledge of books (ſay they) which he is to purſue, but the knowledge of the world; ignorant that the knowledge of books is neceſſary to gain a valuable knowledge of the world.

4. The parents, who give ſuch directions to their children, are themſelves merely people of the world, as it is called; perſons for the moſt part of very moderate underſtandings, who have never made any ſolid improvements in learning, and, conſequently, never felt its pleaſures, or its advantages.

5. They have perhaps raiſed themſelves by dint of worldly policy, by the little arts of ſimulation and diſſimulation; and having ſeen the effects of dreſs, addreſs, and an attention to exterior accompliſhments; but at the ſame time being totally unacquainted with real and ſolid attainments, they are naturally led to wiſh to give their children the moſt uſeful education, which, according to their ideas, is a knowledge of the world.

6. But what is this knowledge of the world? A knowledge of its follies and vices; a knowledge of them at a time of life, when they will not appear in their true light, contemptible in themſelves, and the ſources of miſery; but flattering and pleaſurable. To ſee theſe at a boyiſh age, before the mind is properly prepared, will not cauſe an abhorrence, but an imitation of them.

7. To introduce boys to ſcenes of immoral and indecent behaviour, is to educate them in vice, and to give the young mind a foul ſtain, which it will never loſe. And yet I have known parents in the metropolis ſuffer boys of fourteen or fifteen to roam whereſoever they pleaſed; to frequent theatres, and other places of public diverſions, by themſelves; to return home late at night; and all this with

plenty

plenty of money, and without giving any account of the manner of conſuming that or their time.

8. The parents were pleaſed with their ſon's proficiency in the knowledge of the world; the ſon was pleaſed with liberty. All for a ſhort time went on to their mutual ſatisfaction. But after a few years, a ſad reverſe uſually appeared. The boy became a ſpendthrift and a debauchee; alienated his father's affections by incurring debt, and ruined his conſtitution by every ſpecies of exceſs.

9. What remained after his money and his health were diſſipated? No learning, no reliſh for the works of literary taſte. The ſpring of life, when the ſeeds of theſe ſhould have been ſown, was employed in another manner. Nothing remained but a wretched and a painful old age, devoted to cards, dice, and illiberal conviviality.

10. He, who is attending to his books, and collecting ideas which will one day render him a bleſſing and an honor to all with whom he is connected, will appear dull, awkward, and unengaging to many, in compariſon with the pert ſtripling, who has been plunged into vice and diſſipation before he knows the meaning of the words.

11. The reception which the latter meets with in company gives him additional ſpirits; and the poor parents uſually triumph a while in the conſcious ſuperiority of their judgment. In four or five years, they commonly ſee and feel the effects of their folly.

12. Their conduct, as it often undoubtedly proceeds from ignorance, is to be compaſſionated; but if ever it ariſe from affectation of ſingularity, pride, vicious principles, or careleſſneſs concerning their offſprings, it deſerves the ſevereſt reprehenſion.

13. It is obvious to obſerve in the world multitudes of beardleſs boys aſſuming airs of manhood, and practiſing manly vices, to obtain a title to the appellation of *men*. The preſent age abounds with ſuch examples.

14. A moſt fatal miſtake is made by parents of all claſſes in the preſent age. Many of them ſeem to think vice and irregularity the marks of ſenſe and ſpirit, in a boy; and that innocence, modeſty, ſubmiſſion to ſuperiors, application to ſtudy, and to every thing laudable, are the ſigns of ſtupidity.

ſtupidity. They often ſmile at the tricks of a young villain, and ever ſeem pleaſed with boyiſh profligacy.

15. Hence it happens, that their offspring frequently prove a ſcourge to them, and that they feel that ſting, which to uſe Shakeſpeare's expreſſion, is ſharper than a ſerpent's tooth; the ſting inflicted by a thankleſs, an immoral, an ignorant, an extravagant, and an infidel child.

HISTORY OF POCAHONTAS.

PERHAPS they who are not particularly acquainted with the hiſtory of Virginia, may be ignorant that Pocahontas was the protectreſs of the Engliſh, and often ſcreened them from the cruelty of her father.

2. She was but twelve years old, when Captain Smith the braveſt, the moſt intelligent, and the moſt humane of the firſt coloniſts, fell into the hands of the ſavages. He already underſtood their language, had traded with them ſeveral times, and often appeaſed the quarrels between the Europeans and them. Often had he been obliged alſo to fight them, and to puniſh their perfidy.

3. At length, however, under the pretext of commerce he was drawn into an ambuſh, and the only two companions, who accompanied him, fell before his eyes; but though alone, by his dexterity he extricated himſelf from the troop which ſurrounded him; until, unfortunately, imagining he could ſave himſelf by croſſing a moraſs, he ſtuck faſt, ſo that the ſavages, againſt whom he had no means of defending himſelf, at laſt took and bound him, and conducted him to Powhatan.

4. The king was ſo proud of having Captain Smith in his power, that he ſent him in triumph to all the tributary princes, and ordered that he ſhould be ſplendidly treated till he returned to ſuffer that death which was prepared for him.

5. The fatal moment at laſt arrived. Captain Smith was laid upon the hearth of the ſavage king, and his head placed upon a large ſtone to receive the ſtroke of death; when Pocahontas, the youngeſt and darling daughter of Powhatan

Powhatan, threw herſelf upon his body, claſped him in her arms, and declared, that if the cruel ſentence was executed, the firſt blow ſhould fall on her.

6. All ſavages (abſolute ſovereigns and tyrants not excepted) are invariably more affected by the tears of infancy, than the voice of humanity. Powhatan could not reſiſt the tears and prayers of his daughter.

7. Captain Smith obtained his life, on condition of paying for his ranſom a certain quantity of muſkets, powder, and iron utenſils; but how were they to be obtained? They would neither permit him to return to James-Town, nor let the Engliſh know where he was, leſt they ſhould demand him ſword in hand.

8. Captain Smith, who was as ſenſible as courageous, ſaid, that if Powhatan would permit one of his ſubjects to carry to James-Town a leaf which he took from his pocket-book, he ſhould find under a tree, at the day and hour appointed, all the articles demanded for his ranſom.

9. Powhatan conſented; but without having much faith in his promiſes, believing it to be only an artifice of the Captain to prolong his life. But he had written on the leaf a few lines, ſufficient to give an account of his ſituation. The meſſenger returned. The king ſent to the place fixed upon, and was greatly aſtoniſhed to find every thing which had been demanded.

10. Powhatan could not conceive this mode of tranſmitting thoughts; and Captain Smith was henceforth looked upon as a great magician, to whom they could not ſhow too much reſpect. He left the ſavages in this opinion, and haſtened to return home.

11. Two or three years after, ſome freſh differences ariſing amidſt them and the Engliſh, Powhatan, who no longer thought them ſorcerers, but ſtill feared their power, laid a horrid plan to get rid of them altogether. His project was to attack them in profound peace, and cut the throats of the whole colony.

12. The night of this intended conſpiracy, Pocahontas took advantage of the obſcurity; and in a terrible ſtorm which kept the ſavages in their tents, eſcaped from her father's houſe, adviſed the Engliſh to be on their guard, but conjured them to ſpare her family; to appear ignorant of

the intelligence ſhe had given, and terminate all their differences by a new treaty.

13. It would be tedious to relate all the ſervices which this angel of peace rendered to both nations. I ſhall only add, that the Engliſh, I know not from what motives, but certainly againſt all faith and equity, thought proper to carry her off. Long and bitterly did ſhe deplore her fate; and the only conſolation ſhe had, was Captain Smith, in whom ſhe found a ſecond father.

14. She was treated with great reſpect, and married to a planter by the name of Rolfe, who ſoon after took her to England. This was in the reign of James the Firſt; and it is ſaid, that the monarch, pedantic and ridiculous in every point, was ſo infatuated with the prerogatives of royalty, that he expreſſed his diſpleaſure, that one of his ſubjects ſhould dare to marry the daughter even of a ſavage king.

15. It will not perhaps be difficult to decide on this occaſion, whether it was the ſavage king who derived honor from finding himſelf placed upon a level with the European prince, or the Engliſh monarch, who, by his pride and prejudices, reduced himſelf to a level with the chief of the ſavages.

16. Be that as it will, Captain Smith, who had returned to London before the arrival of Pocahontas, was extremely happy to ſee her again; but dared not treat her with the ſame familiarity as at James-Town. As ſoon as ſhe ſaw him, ſhe threw herſelf into his arms, calling him her father; but finding that he neither returned her careſſes with equal warmth, nor the endearing title of daughter, ſhe turned aſide her head and wept bitterly; and it was a long time before they could obtain a ſingle word from her.

17. Captain Smith inquired ſeveral times what could be the cauſe of her affliction. "What! ſaid ſhe, did I not ſave thy life in America! When I was torn from the arms of my father, and conducted amongſt thy friends, didſt thou not promiſe to be a father to me? Didſt thou not aſſure me that if I went into thy country, thou wouldſt be my father, and that I ſhould be thy daughter? Thou haſt deceived me, and behold me now here, a ſtranger and an orphan."

18. It was not difficult for the Captain to make his peace with this charming creature, whom he tenderly loved.

He preſented her to ſeveral people of the firſt quality; but never dared to take her to court, from which, however, ſhe received ſeveral favors.

19. After a reſidence of ſeveral years in England, an example of virtue and piety, and attachment to her huſband, ſhe died, as ſhe was on the point of embarking for America. She left an only ſon, who was married, and left none but daughters; and from theſe are deſcended ſome of the principal characters in Virginia.

SPEECH OF CAIUS MARIUS TO THE ROMANS; SHOWING THE ABSURDITY OF THEIR HESITATING TO CONFER ON HIM THE RANK OF GENERAL, MERELY ON ACCOUNT OF HIS EXTRACTION.

IT is but too common, my countrymen, to obſerve a material difference between the behaviour of thoſe who ſtand candidates for places of power and truſt, before and after their obtaining them. They ſolicit them in one manner, and execute them in another.

2. They ſet out with a great appearance of activity, humility, and moderation; but they quickly fall into ſloth, pride, and avarice. It is undoubtedly no eaſy matter to diſcharge, to general ſatisfaction, the duty of a ſupreme commander in troubleſome times.

3. You have committed to my conduct the war againſt Jugurtha. The patricians are offended at this. But, where would be the wiſdom of giving ſuch a command to one of their honorable body? a perſon of illuſtrious birth, of ancient family, of innumerable ſtatues, but——of no experience!

4. What ſervice would his long line of dead anceſtors, or his multitude of motionleſs ſtatues, do his country in the day of battle? What could ſuch a general do, but in his trepidation and inexperience, have recourſe to ſome inferior commander for direction in difficulties to which he was not himſelf equal? Thus, your patrician general would in fact have a general over him; ſo that the acting commander would ſtill be a plebeian.

5. So

5. So true is this, my countrymen, that I have, myſelf, known thoſe who have been choſen conſuls, begin then to read the hiſtory of their own country, of which, till that time, they were totally ignorant; that is, they firſt obtained the employment, and then bethought themſelves of the qualifications neceſſary for the proper diſcharge of it.

6. I ſubmit to your judgment, Romans, on which ſide the advantage lies, when a compariſon is made between patrician haughtineſs and plebeian experience. The very actions which they have only read, I have partly ſeen, and partly myſelf achieved. What they know by reading, I know by action. They are pleaſed to ſlight my mean birth; I deſpiſe their mean characters.

7. Want of birth and fortune is the objection againſt *me*; want of perſonal worth, againſt *them*. But are not all men of the ſame ſpecies? What can make a difference between one man and another, but the endowments of the mind? For my part, I ſhall always look upon the braveſt man as the nobleſt man.

8. If the patricians have reaſon to deſpiſe me, let them likewiſe deſpiſe their anceſtors, whoſe nobility was the fruit of their virtue. Do they envy the honors beſtowed upon me? let them envy, likewiſe, my labors, my abſtinence, and the dangers I have undergone for my country, by which I have acquired them.

9. But thoſe worthleſs men lead ſuch a life of inactivity, as if they deſpiſed any honors you can beſtow; while they aſpire to honors as if they had deſerved them by the moſt induſtrious virtue. They lay claim to the rewards of activity, for their having enjoyed the pleaſures of luxury. Yet none can be more laviſh than they are in praiſe of their anceſtors.

10. And they imagine they honor themſelves by celebrating their forefathers; whereas they do the very contrary; for, as much as their anceſtors were diſtinguiſhed for their virtues, ſo much are they diſgraced by their vices.

11. The glory of anceſtors caſts a light, indeed, upon their poſterity; but it only ſerves to ſhow what the deſcendants are. It alike exhibits to public view their degeneracy and their worth. I own I cannot boaſt of the deeds of my forefathers; but I hope I may anſwer the cavils of the

the patricians, by ſtanding up in defence of what I have myſelf done.

12. Obſerve now, my countrymen, the injuſtice of the patricians. They arrogate to themſelves honors, on account of exploits done by their forefathers, whilſt they will not allow me due praiſe for performing the very ſame ſort of actions in my own perſon.

13. He has no ſtatues, they cry, of his family. He can trace no venerable line of anceſtors. What then? is it matter of more praiſe to diſgrace one's illuſtrious anceſtors, than to become illuſtrious by one's own good behaviour?

14. What if I can ſhow no ſtatues of my family? I can ſhow the ſtandards, the armour, and the trappings, which I have myſelf taken from the vanquiſhed; I can ſhow the ſcars of thoſe wounds, which I have received by facing the enemies of my country.

15. Theſe are my ſtatues. Theſe are the honors I boaſt of. Not left me by inheritance, as theirs; but earned by toil, by abſtinence, by valor; amidſt clouds of duſt and ſeas of blood; ſcenes of action, where thoſe effeminate patricians, who endeavour, by indirect means, to depreciate me in your eſteem, have never dared to ſhow their faces.

FRATERNAL AFFECTION.

IN the beginning of the ſixteenth century, the Portugueſe carracks ſailed from Liſbon to Goa, a very great, rich, and flouriſhing colony of that nation in the Eaſt Indies. There were no leſs than twelve hundred ſouls, mariners, paſſengers, prieſts, and friars, on board one of theſe veſſels.

2. The beginning of their voyage was proſperous; they had doubled the ſouthern extremity of the great continent of Africa, called the Cape of Good Hope, and were ſteering their courſe northeaſt, to the great continent of India, when ſome gentlemen on board, who, having ſtudied geography and navigation, found in the latitude in which they were then ſailing, a large ridge of rocks laid down in their ſea charts.

3. They

3. They no ſooner made this diſcovery, than they acquainted the captain of the ſhip with the affair, deſiring him to communicate the ſame to the pilot, which requeſt he immediately granted, recommended him to lie by in the night, and ſlacken ſail by day, until they ſhould be paſt the danger.

4. It is a cuſtom always among the Portugueſe abſolutely to commit the ſailing part, or the navigation of the veſſel, to the pilot, who is anſwerable with his head for the ſafe conduct or carriage of the king's ſhips, or thoſe belonging to private traders; and he is under no manner of direction from the captain, who commands in every other reſpect.

5. The pilot being one of thoſe ſelf-ſufficient men, who think every hint given them from others in the way of their profeſſion derogatory from their underſtandings, took as an affront to be taught his art, and inſtead of complying with the captain's requeſt, actually crowded more ſail than the veſſel had carried before.

6. They had not ſailed many hours, when, juſt about the dawn of day, a terrible diſaſter befel them, which would have been prevented if they had lain by. The ſhip ſtruck upon a rock. I leave to the reader's imagination, what a ſcene of horror this dreadful accident muſt occaſion among twelve hundred perſons, all in the ſame inevitable danger beholding, with fearful aſtoniſhment, that inſtantaneous death which now ſtared them in the face.

7. In this diſtreſs, the captain ordered the pinnace to be launched, into which, having toſſed a ſmall quantity of biſcuit, and ſome boxes of marmalade, he jumped in himſelf, with nineteen others, who with their ſwords prevented the coming in of any more, leſt the boat ſhould ſink.

8. In this condition they put off into the great Indian ocean, without a compaſs to ſteer by, or any freſh water but what might fall from the heavens, whoſe mercy alone could deliver them. After they had rowed four days in this miſerable condition, the captain, who had been for ſome time very ſick and weak, died.

9. This added, if poſſible, to their miſery; for as they now fell into confuſion, every one would govern, and none would obey. This obliged them to elect one of their own compan

company to command them, whoſe orders they implicitly agreed to follow. This perſon propoſed to the company to draw lots, and to caſt every fourth man overboard; as their ſmall ſtock of proviſions was ſo far ſpent, as not to be able at a very ſhort allowance to ſuſtain life above three days longer.

10. There were now nineteen perſons in all; in this number were a friar and a carpenter, both of whom they would exempt, as the one was uſeful to abſolve and comfort them in their laſt extremity, and the other to repair the pinnace in caſe of a leak or other accident.

11. The ſame compliment they paid to their new captain, he being the odd man, and his life of much conſequence. He refuſed their indulgence a great while; but at laſt they obliged him to acquieſce; ſo that there were four to die out of the ſixteen remaining perſons.

12. The three firſt ſubmitted to their fate; the fourth was a Portugueſe gentleman who had a younger brother in the boat, who, ſeeing him about to be thrown overboard, moſt tenderly embraced him, and with tears in his eyes beſought him to let him die in his room; enforcing his arguments by telling him that he was a married man, and had a wife and children at Goa, beſide the care of three ſiſters, who abſolutely depended upon him; that, as for himſelf, he was ſingle, and his life of no great importance; he therefore conjured him to ſuffer him to ſupply his place.

13. The elder brother, aſtoniſhed, and melting with this generoſity, replied, that, ſince the divine providence had appointed him to ſuffer, it would be wicked and unjuſt to permit any other to die for him, eſpecially a brother, to whom he was ſo infinitely obliged. The younger, perſiſting in his purpoſe, would take no denial; but throwing himſelf on his knees, held his brother ſo faſt, that the company could not diſengage them.

14. Thus they diſputed for a while, the elder brother bidding him to be a father to his children, and recommended his wife to his protection; and as he would inherit his eſtate, to take care of their common ſiſters; but all he could ſay could not make the younger deſiſt. This was a ſcene of tenderneſs that muſt fill every breaſt, ſuſceptible of generous impreſſions, with pity. At laſt the conſtancy of the elder brother yielded to the piety of the other.

15. He

15. He acquieſced, and ſuffered the gallant youth to ſupply his place, who, being caſt into the ſea, and a good ſwimmer, ſoon got to the ſtern of the pinnace, and laid hold of the rudder with his right hand, which being perceived by one of the ſailors, he cut off the hand with his ſword; then dropping into the ſea, he preſently caught hold again with his left, which received the ſame fate by a ſecond blow.

16. Thus diſmembered of both hands, he made a ſhift, notwithſtanding, to keep himſelf above water with his feet and two ſtumps, which he held bleeding upwards.

17. This moving ſpectacle ſo raiſed the pity of the whole company, that they cried out, "He is but one man, let us endeavour to ſave his life;" and he was accordingly taken into the boat, where he had his hands bound up as well as the place and circumſtances could permit.

18. They rowed all that night; and the next morning, when the ſun aroſe, as if Heaven would reward the piety of this young man, they deſcried land, which proved to be the mountains of Mozambique, in Africa, not far from a Portugueſe colony. Thither they all ſafely arrived, where they remained until the next ſhip from Liſbon paſſed by and carried them to Goa.

On the Importance of studying the English Language grammatically.

A RIGHT education of children has ever been eſteemed by the beſt philoſophers and wiſeſt legiſlators, as the moſt certain ſource of happineſs, not only to families, but to ſtates and kingdoms; and is, on all moral and civil conſiderations, the firſt bleſſing in order and neceſſity, the higheſt in value and importance, and, in theſe united republics, the grand baſis on which their future happineſs and proſperity depend.

2. Of ſuch ineſtimable worth was right education held by the ancients, that when they were in all their glory, and long after, the tutorage of youth was accounted the moſt honorable employment; and many of noble birth and eaſy fortunes

fortunes became preceptors, and took youth under their tuition.

3. It is well known that the Romans, as well as Greeks, carefully applied themſelves to the ſtudy of their own language, and were early able to ſpeak and write it in the greateſt perfection. Maſters taught them, betimes, the principles, the difficulties, the ſubtilties and the depths of it. And to that it was chiefly owing, that they made more early advances in the moſt uſeful ſciences, than any youth have ſince done.

4. The French have been beforehand with us in this important particular. They have long imitated the Greeks and Romans, and have had the good policy to prefer their own language to every other; diſdaining the ſtudy of any foreign tongues, unleſs driven by neceſſity into other countries. And the political advantages they have derived from ſuch a conduct are viſible all over Europe.

5. Policy, then, were there nothing elſe, cries aloud for our exerting ourſelves in the cauſe of a too long neglected Engliſh education; and for wiping off that charge of barbarity, with which not only we, but thoſe of England have been, on that account, ſo long ſtigmatized by the very nation whom we ſo much venerate, and whoſe language we are ſo ridiculouſly fond of, to the reproach and degradation of a better, even our own.

6. There is, perhaps, no language, the grammatical knowledge of which can be learned with ſo much eaſe, or with leſs difficulty, than ours. And as the freedom, the liberty, and the life of our country depend upon it, ſhall America deprive her ſons of this moſt valuable birthright, the right of nature?

7. It appears to me a thing very unaccountable, that maſters, and thoſe who ſuperintend public ſchools, ſhould neglect this important part of an education, and ſuffer youth to trifle away their time, when it might be employed to ſo much advantage to themſelves and to future generations. And what is ſtill more ſo, is, that parents, who love their children, ſhould connive at this unpardonable neglect.

8. Without a common ſchool education, which is the anchor of liberty, the ſupporter of our rights, we can be

compared to nothing but a ſhip at ſea, deprived of ſails, rudder, compaſs, and expoſed to the billows and hurricanes of the boiſterous deep.

9. With it, we have a moſt ſubſtantial foundation laid, on which we can erect a ſuperb building, for public and private utility: with it, we can conduct the ſhip of ſtate, and regale ourſelves under the tree of liberty; and unſhackle ourſelves from ignorance, which is the origin of feuds and animoſities in free ſtates.

10. Do not the arts and ſciences, in every kingdom, participate to a great degree the fate of its language? riſe and flouriſh, or ſink into diſrepute, as the latter is cultivated or neglected? How dear then ought the honor of the Engliſh language to be to every American!

11. And as grammar is the ſolid foundation on which all other ſcience reſts, and as all human inquiry is divided into ſcience and language; and further, as under the latter, fall the ideas and ſubjects of the didactic ſtyle, oratory, poetry, painting, and ſculpture, judge ye, if it ought to be left to young gentlemen to form their ſtyle by chance, or to begin the ſtudy of their mother tongue, at a time of life which calls them forth to action.

12. You, who are entruſted with the education of our youth, and you, who ſuperintend our ſchools, have a glorious and joyful proſpect before you, a noble opportunity indeed of doing much good to mankind; of conſtituting real merit, and ſecuring the warmeſt returns of gratitude, by perfecting the flower of our youth, in ſpeaking and writing that language, in which alone they muſt act the part of their fathers, ſerve their country, and become the mouths of the people.

13. You will not fail, my beloved countrymen, to afford your children this diſtinguiſhing, this neceſſary, this all important education, by which you will, in a ſhort time, nurſe up a race of freemen, to the honor and never fading glory of our country.

14. America will then increaſe in wealth, in commerce, agriculture, and manufactures; will as far ſurpaſs all other nations on the globe, in virtue, learning and abilities; and will as much diſtinguiſh herſelf for humanity, nobleneſs of ſentiment, attachment to government, and love of liberty,

as

as the towering cedar among the trees of the wood, or the ſun in the preſence of the ſtars.

15. All nations will look up unto her, call her bleſſed, and ſay, "In her, the problem, which has been put for thouſands of years, has been truly verified; whether a nation can be governed, and yet be free."

THE HOTTENTOT AND THE LION.

AN elderly Hottentot in the ſervice of a Chriſtian, near the upper part of Sunday river on the Cambdebo ſide, perceived a lion following him at a great diſtance for two hours together. Thence he naturally concluded, that the lion only waited for the approach of darkneſs, in order to make him a prey; and in the mean time, could not expect any other than to ſerve for this fierce animal's ſupper; inaſmuch as he had no other weapon of defence than a ſtick, and knew that he could not get home before it was dark.

2. But as he was well acquainted with the nature of the lion, and the manner of its ſeizing upon its prey; and at the ſame time had leiſure to ruminate on the ways and means in which it was moſt likely that his exiſtence would be terminated, he at length hit on a method of ſaving his life.

3. For this purpoſe, inſtead of making the beſt of his way home, he looked out for a precipice; and, ſetting himſelf down on the edge of it, found to his great joy, that the lion likewiſe made a halt, and kept at the ſame diſtance as before.

4. As ſoon as it grew dark, the Hottentot ſliding a little forwards, let himſelf down below the upper edge of the precipice upon ſome projecting part or cleft of the rock, where he could juſt keep himſelf from falling. But in order to cheat the lion ſtill more, he ſet his hat and cloak on the ſtick, making with it a gentle motion juſt over his head, a little way from the edge of the precipice.

5. This crafty expedient had the deſired ſucceſs. He did not ſtay long in that ſituation, before the lion came creeping

creeping ſoftly towards him like a cat, and, miſtaking th ſkin coat for the Hottentot himſelf, took his leap with ſuch exactneſs and preciſion, as to fall headlong down the pre cipice, and was daſhed in pieces.

SCENE BETWEEN GUSTAVUS VASA AND CRISTIERN.

Criſt. TELL me, Guſtavus, tell me why is this,
That, as a ſtream diverted from the banks
Of ſmooth obedience, thou haſt drawn thoſe men
Upon a dry unchannell'd enterpriſe,
To turn their inundation? Are the lives
Of my miſguided people held ſo light,
That thus thou'dſt puſh them on the keen rebuke
Of guarded majeſty; where juſtice waits
All awful and reſiſtleſs, to aſſert
Th' impervious rights, the ſanctitude of kings;
And blaſt rebellion?

Guſt. Juſtice, ſanctitude,
And rights! O, patience! Rights! what rights, thou tyrant?
Yes, if perdition be the rule of power,
If wrongs give right, O then, ſupreme in miſchief,
Thou wert the lord, the monarch of the world!
Too narrow for thy claim. But if thou think'ſt
That crowns are vilely propertied, like coin,
To be the means, the ſpecialty of luſt,
And ſenſual attribution; if thou think'ſt
That empire is of titled birth or blood;
That nature, in the proud behalf of one,
Shall diſenfranchiſe all her lordly race,
And bow her general iſſue to the yoke
Of private domination; then, thou proud one,
Here know me for thy king. Howe'er, be told,
Not claim hereditary, not the truſt
Of frank election,
Not ev'n the high anointing hand of Heav'n,
Can authoriſe oppreſſion, give a law
For lawleſs pow'r, wed faith to violation,

On reaſon build miſrule, or juſtly bind
Allegiance to injuſtice. Tyranny
Abſolves all faith; and who invades our rights,
Howe'er his own commence, can never be
But an uſurper. But for thee, for thee
There is no name. Thou haſt abjur'd mankind,
Daſh'd ſafety from thy bleak, unſocial ſide,
And wag'd wild war with univerſal nature.
Criſt. Licentious traitor! thou canſt talk it largely,
Who made thee umpire of the rights of kings,
And pow'r, prime attribute; as on thy tongue
The poiſe of battle lay, and arms of force,
To throw defiance in the front of duty?
Look round, unruly boy! thy battle comes
Like raw, disjointed, muſt'ring, feeble wrath,
A war of waters, borne againſt a rock
Of our firm continent, to fume, and chafe,
And ſhiver in the toil.
Guſt. Miſtaken man!
I come empower'd and ſtrengthen'd in thy weakneſs;
For though the ſtructure of a tyrant's throne
Riſe on the necks of half the ſuff'ring world,
Fear trembles in the cement; pray'rs, and tears,
And ſecret curſes, ſap its mould'ring baſe,
And ſteal the pillars of allegiance from it;
Then let a ſingle arm but dare the ſway,
Headlong it turns, and drives upon deſtruction.
Criſt. Profane, and alien to the love of Heaven!
Art thou ſtill harden'd to the wrath divine,
That hangs o'er thy rebellion? Know'ſt thou not
Thou art at enmity with grace, caſt out,
Made an anathema, a curſe enroll'd
Among the faithful, thou and thy adherents,
Shorn from our holy church, and offer'd up
As ſacred to perdition?
Guſt. Yes, I know,
When ſuch as thou, with ſacrilegious hand,
Seize on the apoſtolic key of heaven,
It then becomes a tool for crafty knaves
To ſhut out virtue, and unfold thoſe gates
That heaven itſelf had barr'd againſt the luſts

Of avarice and ambition. Soft and ſweet,
As looks of charity, or voice of lambs
That bleat upon the mountain, are the words
Of Chriſtian meekneſs! miſſion all divine!
The law of love, ſole mandate. But your gall,
Ye Swediſh prelacy, your gall hath turn'd
The words of ſweet but undigeſted peace,
To wrath and bitterneſs. Ye hallow'd men,
In whom vice ſanctifies, whoſe precepts teach
Zeal without truth, religion without virtue.
Sack'd towns and midnight howlings, through the realm,
Receive your ſanction. O, 'tis glorious miſchief!
When vice turns holy, puts religion on,
Aſſumes the robe pontifical, the eye
Of ſaintly elevation, bleſſeth ſin,
And makes the ſeal of ſweet offended Heaven
A ſign of blood.

Criſt. No more of this.
Guſtavus, would'ſt thou yet return to grace,
And hold thy motions in the ſphere of duty,
Acceptance might be found.

Guſt. Imperial ſpoiler!
Give me my father, give me back my kindred,
Give me the fathers of ten thouſand orphans,
Give me the ſons in whom thy ruthleſs ſword
Has left our widows childleſs. Mine they were,
Both mine and every Swede's, whoſe patriot breaſt
Bleeds in his country's woundings. O, thou canſt not!
Thou haſt outſinn'd all reckoning! Give me then
My all that's left, my gentle mother there,
And ſpare yon little trembler.

Criſt. Yes, on terms
Of compact and ſubmiſſion.

Guſt. Ha! with thee!
Compact with thee! and mean'ſt thou for my country,
For Sweden? No, ſo hold my heart but firm,
Although it wring for't, though blood drop for tears,
And at the ſight my ſtraining eyes ſtart forth—
They both ſhall periſh firſt.

RRATIVE OF THE EXTRAORDINARY ADENTURES OF FOUR SAILORS, WHO WERE CAST AWAY N THE DESERT ISLAND OF SPITSBERGEN.

THESE northern ſeas, owing to the exceſ cold of the climate, are frequently ſo full of ice, as to ler it exceedingly hazardous to ſhips, which are thereby oſed to the danger of being cruſhed between two bodies mmenſe ice, or of being ſo completely ſurrounded, as to rive them of every power of moving from the ſpot.

. In this latter alarming ſituation were the crew of a lian ſhip. A council was immediately held, when the e mentioned what he recollected to have heard, that a 's crew from Meſen, ſome time before, had formed a lution of paſſing the winter upon this iſland, and for purpoſe had carried timber proper for building a hut little diſtance from the ſhore.

. This information led the whole company to form reſolution of wintering there, ſhould the hut be fortu-ly remaining. They were induced to adopt this meaſ from the certainty of periſhing ſhould they remain in ſhip. They therefore deputized four of their crew to n ſearch of the hut, and make what further diſcoveries could.

. As no human creature inhabited the ſhore on which were to land, it was abſolutely neceſſary for them to y ſome proviſions with them for their ſupport. They to make their way, for nearly two miles, over loo os of ice, which the water had raiſed, and the wind had en againſt each other; and this made it equally difficult dangerous.

. From this conſideration, they avoided loading themes too much with proviſions, left their weight might them between the pieces of ice, where they muſt inably periſh.

. Having previouſly conſidered all theſe matters, they vided themſelves only with a muſket and powder horn, taining twelve charges of powder and ball, an axe, a *l kettle, a bag with* about twenty pounds of flour, a knife

knife, a tinder box and tinder, a bladder filled with tobacco, and every man his wooden pipe.

7. Thus poorly equipped, these four ſailors reached the iſland, little thinking what they were to endure while they remained on it. After exploring ſome ſmall part of the country, they diſcovered the hut they were in purſuit of, at the diſtance of about an Engliſh mile and a half from the ſhore.

8. Its length was thirty-ſix feet, and its height and breadth eighteen. It conſiſted of a ſmall antichamber about twelve feet broad, having two doors, the one to exclude the outer air, and the other to form a communication with the inner room. This contributed not a little to keep the larger room warm when it was once heated.

9. They found in the larger room an earthen ſtove, conſtructed in the Ruſſian manner. They rejoiced exceedingly at this diſcovery, though they found the hut had ſuffered very much from the ſeverity of the weather, it having been built a conſiderable time. However, they contrived to make it ſupportable for that night.

10. The next morning early they repaired to the ſhore, in order to acquaint their comrades with their ſucceſs, and alſo to get from the veſſel ſuch proviſions, ammunition, and other neceſſaries, as might in ſome meaſure enable them to ſtruggle with the approaching winter.

11. But what pen can properly deſcribe the terrible ſituation of their minds, when, coming to the place at which they landed, they diſcovered nothing but an open ſea, clear of all ice, though, but a day before, it had covered the ocean! During the night, a violent ſtorm had ariſen, which had been the cauſe of this change of appearance in the ocean.

12. Whether the ice, which had before ſurrounded the veſſel, being put in motion by the violence of the winds and waves, had cruſhed the ſhip to pieces, or whether ſhe had been carried by the current into the main ocean, it was impoſſible for them to determine.

13. However, they ſaw the ſhip no more; and as ſhe was never afterwards heard of, it is moſt likely that ſhe went to the bottom with every ſoul on board. This dread-

ful

all event deprived the poor unhappy wretches of all hopes of ever again ſeeing their native country.

14. They returned to their hut, and there bewailed their deplorable lot, more perhaps to be pitied than thoſe who were buried in the boſom of the deep. Their thoughts were, in courſe, firſt directed to procure ſubſiſtence, and to repair their hut.

15. Their twelve charges of powder and ſhot ſoon produced them as many rein deer, of which there fortunately happened to be many on the iſland. They then ſet about repairing their hut, and filled up all the crevices, through which the air found its way, with the moſs that grew there in plenty.

16. As it was impoſſible to live in that climate without fire, and as no wood grew upon the iſland, they were much alarmed on that account. However, in their wanderings over the beach, they met with plenty of wood, which had been driven on ſhore by the waves.

17. This principally conſiſted of the wrecks of ſhips; but ſometimes whole trees with their roots came on ſhore, the undoubted produce of ſome more hoſpitable clime, which were waſhed from their native ſoil by the overflowings of rivers, or ſome other accident.

18. As ſoon as their powder and ſhot were exhauſted, they began to be in dread of periſhing with hunger; but good fortune, and their own ingenuity, to which neceſſity always gives a ſpur, removed theſe dreadful apprehenſions. In the courſe of their traverſing the beach, they one day diſcovered ſome boards, in which were large hooks and nails in abundance.

19. By the aſſiſtance of theſe, they made ſpears and arrows; and, from a yew tree, which had been thrown on ſhore by the waves, they formed plenty of bows. With theſe weapons, during the time of their continuance on the iſland, they killed upwards of two hundred and fifty rein deer, beſide a great number of blue and white foxes.

20. The fleſh of theſe animals ſerved them for food, and their ſkins were equally uſeful in ſupplying them with warm cloathing. The number of white bears they killed were only ten; for theſe animals being very ſtrong, defended themſelves with great vigor and fury, and even ventured to

to make their appearance frequently at the door of their hut, from whence they were driven with ſome difficulty and danger.

21. Thus theſe three different ſorts of animals were the only food of theſe miſerable mariners, during their long and dreary abode on this iſland.

22. The intenſeneſs of the cold, and the want of proper conveniences, rendered it impoſſible for them to cook their victuals properly, ſo that they were obliged to eat their proviſions almoſt raw, and without bread or ſalt.

23. There was but one ſtove in the hut, and that being in the Ruſſian manner, was not proper for boiling. However, to remedy this inconvenience as much as poſſible, they dried ſome of their proviſions, during the ſummer, in the open air, and then hung them up in the upper part of the hut, which being continually filled with ſmoke, they thus became thoroughly dried.

24. This they uſed inſtead of bread, which made them reliſh their half boiled meat the better. They procured their water in ſummer from the rivulets that fell from the rocks; and in the winter, from ſnow and ice thawed. This was their only drink; and their ſmall kettle was the only convenience they had to make uſe of for this and many other purpoſes.

25. As it was neceſſary to keep up a continual fire, they were particularly cautious not to let the light be extinguiſhed; for though they had both ſteel and flints, yet they had no tinder; and it would have been a terrible thing to be without light in a climate where darkneſs reigns ſo many months during the winter.

26. They therefore faſhioned a kind of lamp, which they filled with rein deer fat, and ſtuck into it ſome twiſted linen, ſhaped in the form of a wick. After many trials, they at laſt brought their lamp to complete perfection, and kept it burning, without intermiſſion, from the day they firſt made it, till they embarked for their native country.

27. They alſo found themſelves in want of ſhoes, boots, and other neceſſary articles of dreſs, for all which they found wonderful reſources in that genius to which neceſſity gives birth.

28. Having

28. Having lived more than ſix years upon this dreary and inhoſpitable iſland, a ſhip happened to arrive there, which took three of them on board, and carried them back to their native country. The fourth man was ſeized with the ſcurvy, and being naturally indolent, and not uſing proper exerciſe, he died, after lingering for ſome time, when his companions buried him in the ſnow.

SPEECH OF CANULEIUS, A ROMAN TRIBUNE, TO THE CONSULS, IN BEHALF OF THE PLEBEIANS.

WHAT an inſult upon us is this! If we are not ſo rich as the patricians, are we not citizens of Rome as well as they? inhabitants of the ſame country? members of the ſame community? The nations bordering upon Rome, and even ſtrangers more remote, are admitted not only to marriages with us, but to what is of much greater importance, the freedom of the city.

2. Are we, becauſe we are commoners, to be worſe treated than ſtrangers? And, when we demand that the people may be free to beſtow their offices and dignities on whom they pleaſe, do we aſk any thing unreaſonable or new? Do we claim more than their original inherent right? What occaſion, then, for all this uproar, as if the univerſe were falling to ruin? They were juſt going to lay violent hands upon me in the ſenate houſe.

3. What! muſt this empire, then, be unavoidably overturned? Muſt Rome of neceſſity ſink at once, if a plebeian, worthy of the office, ſhould be raiſed to the conſulſhip? The patricians, I am perſuaded, if they could, would deprive you of the common light. It certainly offends them that you breathe, that you ſpeak, that you have the ſhapes of men.

4. Nay, but to make a commoner a conſul, would be, ſay they, a moſt enormous thing. Numa Pompilius, however, without being ſo much as a Roman citizen, was made king of Rome. The elder Tarquin, by birth not even Italian, was nevertheleſs placed upon the throne. Servius Tullius,

lius, the ſon of a captive woman, (nobody knows who his father was) obtained the kingdom as the reward of his wiſdom and virtue.

5. In thoſe days, no man in whom virtue ſhone conſpicuous was rejected or deſpiſed on account of his race and deſcent. And did the ſtate proſper the leſs for that? Were not theſe ſtrangers the very beſt of all our kings? And ſuppoſing now, that a plebeian ſhould have their talents and merit, muſt not he be ſuffered to govern us?

6. But, "we find that, upon the abolition of the regal power, no commoner was choſen to the conſulate." And what of that? Before Numa's time, there were no pontiffs in Rome. Before Servius Tullius' days, there was no cenſus; no diviſion of the people into claſſes and centuries. Who ever heard of conſuls before the expulſion of Tarquin the proud? Dictators, we all know, are of modern invention; and ſo are the offices of tribunes, ædiles, quæſtors.

7. Within theſe ten years we have made decemvirs, and we have unmade them? Is nothing to be done but what has been done before? That very law forbidding marriages of patricians with plebeians, is not that a new thing? Was there any ſuch law before the decemvirs enacted it? and a moſt ſhameful one it is in a free ſtate. Such marriages, it ſeems, would taint the pure blood of the nobility.

8. They talk to us of the confuſion there will be in families, if this ſtatute ſhould be repealed. I wonder they do not make a law againſt a commoner's living near a nobleman, or going the ſame road that he is going, or being preſent at the ſame feaſt, or appearing in the ſame market-place. They might as well pretend that theſe things make confuſion in families, as that intermarriages will do it.

9. Does not every one know, that the children will be ranked according to the quality of their father, let him be a patrician or a plebeian? In ſhort, it is manifeſt enough that we have nothing in view but to be treated as men and citizens; nor can they who oppoſe our demand have any motive to do it, but the love of domineering.

10. Hear me, conſuls. Whether the news of the war you talk of be true, or whether it be only a falſe rumour ſpread abroad for nothing but a color to ſend the people out of the city, I declare, as tribune, that this people, who have

already ſo often ſpilt their blood in our country's
, are again ready to arm for its defence and its glory,
y may be reſtored to their natural rights, and you will
nger treat us like ſtrangers in our own country.

But, if you account us unworthy of your alliance
termarriages, if you will not ſuffer the entrance to the
offices in the ſtate to be open to all perſons of merit
ferently, but will confine your choice of magiſtrates to
ſenate alone; talk of wars as much as you pleaſe;
t, in your ordinary diſcourſes, the league and power of
nemies, ten times more dreadful than you do now; I
re, that this people whom you ſo much deſpiſe, and to
m you are nevertheleſs indebted for all your victories,
never more enliſt themſelves; not a man of them ſhall
arms; not a man of them ſhall expoſe his life for im-
us lords, with whom he can neither ſhare the digni-
f the ſtate, nor in private life have any alliance by
riage.

SCRIPTION OF THE FALLS OF NIAGARA.

AMONG the many natural curioſities which country affords, the cataract of Niagara is infinitely greateſt. In order to have a tolerable idea of this ſtupendous fall of water, it will be neceſſary to conceive that of the country in which Lake Erie is ſituated, to be elevated above that which contains Lake Ontario, about three hundred feet.

The ſlope which ſeparates the upper and lower countries generally very ſteep, and in many places almoſt perpendicular. It is formed by horizontal ſtrata of ſtone, the part of which is what we commonly call lime-ſtone. This ſlope may be traced from the north ſide of Lake Ontario, near the bay of Toronto, round the weſt end of the lake; thence its direction is generally eaſt, between Lake Ontario and Lake Erie; it croſſes the ſtrait of Niagara, and the Cheneſeco river; after which it becomes loſt in the country towards the Seneca Lake.

3. It is to this ſlope that our country is indebted, for the cataract of Niagara, and the great falls of the C eſeco. The cataract of Niagara was formerly down a northern ſide of the ſlope, near to that place which is known by the name of the Landing; but from the g length of time, added to the great quantity of water, diſtance which it falls, the ſolid ſtone is worn away, about ſeven miles, up towards Lake Erie, and a chaſi formed which no perſon can approach without horror.

4. Down this chaſm the water ruſhes with a moſt a iſhing velocity, after it makes the great pitch. In goin the road near this chaſm, the fancy is conſtantly eng in the contemplation of the moſt romantic and awful pects imaginable, until, at length, the eye catches the f the imagination is inſtantly arreſted, and you admire i lence! The river is about one hundred and thirty-five wide at the falls, and the perpendicular pitch one hun and fifty feet.

5. The fall of this vaſt body of water produces a ſ which is frequently heard at the diſtance of twenty m and a ſenſible tremulous motion in the earth for ſome round. A heavy fog, or cloud, is conſtantly aſcen from the falls, in which rainbows may be always ſeen, the ſun ſhines.

6. This fog, or ſpray, in the winter ſeaſon, falls the neighbouring trees, where it congeals, and produ moſt beautiful chryſtalline appearance. This rema equally applicable to the falls of the Cheneſeco.

7. The difficulty which would attend levelling the ids in the chaſm, prevented my attempting it; but I jecture the water muſt deſcend at leaſt ſixty-five feet. perpendicular pitch at the cataract is one hundred an ty feet; to theſe add fifty-eight feet, which the water in the laſt half mile, immediately above the falls, an have two hundred and ſeventy three feet, which the w falls in a diſtance of about ſeven miles and a half.

8. If either ducks, or geeſe, inadvertently alight in rapids, above the great cataract, they are incapable of ting on the wing again, and are inſtantly hurried on tc ſtruction. There is one appearance at this cataract, *thy of ſome* attention, and which I do not remembe *have ſeen noted* by any writer.

9.

9. Juſt below the great pitch, the water and foam may be ſeen puffed up in ſpherical figures, nearly as large as common cocks of hay; they burſt at the top, and project a column of ſpray to a prodigious height; they then ſubſide and are ſucceeded by others, which burſt in like manner. This appearance is moſt conſpicuous about half way between the iſland that divides the falls, and the weſt ſide of the ſtrait, where the largeſt column of water deſcends.

BENEVOLENT AFFECTIONS.

BENEVOLENCE, from its nature, compoſes the mind, warms the heart, enlivens the whole frame, and brightens every feature of the countenance. It may juſtly be ſaid to be medicinal both to ſoul and body. We are bound to it by duty; we are invited to it by intereſt; and becauſe both theſe cords are often feeble, we have natural kind affections to aid them in their operations, and ſupply their defects; and theſe affections are joined with a manly pleaſure in their exertion.

2. They are amiable even in brute animals. We love the meekneſs of the lamb, the gentleneſs of the dove, the affection of a dog to his maſter. We cannot, without pleaſure, obſerve the timid ewe, who never ſhowed the leaſt degree of courage in her own defence, become valiant and intrepid in defence of her lamb, and boldly aſſault thoſe enemies, the very ſight of whom was wont to put her to flight.

3. How pleaſant is it to ſee the family economy of a pair of little birds, in rearing their tender offspring; the conjugal affection and fidelity of the parents; their cheerful toil and induſtry in providing food for their family; their ſagacity in concealing their habitation; the arts they uſe, often at the peril of their own lives, to decoy hawks and other enemies from their dwelling place; and the affliction they feel when ſome unlucky boy has robbed them of the dear pledges of their affection, and fruſtrated all their hopes of their riſing family!

4. If kind affection be amiable in brutes, it is not leſs ſo in our own ſpecies. Even the external ſigns of it have a powerful

a powerful charm. Every one knows that a p accompliſhed good breeding, charms every one verſes with. And what is this good breeding? If lize it, we ſhall find it to be made up of looks, geſt ſpeeches, which are the natural ſigns of benevole good affection.

5. He who has the habit of uſing theſe ſigns v priety, and without meanneſs, is well bred an What is that in the features of the face, which all mire? I believe it conſiſts chiefly in the features wh cate good affections.

6. Every indication of meekneſs, gentleneſs, an nity, is a beauty. On the contrary, every feature t cates pride, paſſion, envy, and malignity, is a de Kind affections, therefore, are amiable in brutes. the ſigns and ſhadows of them are highly attractiv own ſpecies.

7. Indeed, they are the joy and the comfort o life, not to good men only, but even to the vicious ſolute. Without ſociety, and the intercourſe of a man is a gloomy, melancholy, and joyleſs being.

8. His mind oppreſſed with cares and fears, h enjoy the balm of ſound ſleep. In conſtant dreac pending danger, he ſtarts, at the ruſtling of a lea ears are continually upon the ſtretch, and every brings ſome ſound that alarms him.

9. When he enters into ſociety, and feels fec the good affection of friends and neighbours, it is d that his fear vaniſhes, and his mind is at eaſe. His is raiſed, his underſtanding is enlightened, and his l lates with joy.

10. Human ſociety may be compared to a hea bers, which, when placed aſunder, can retain neith light nor heat, amidſt the ſurrounding elements; b brought together, they mutually give heat and light other; the flame breaks forth, and not only defen but ſubdues every thing around it.

11. The ſecurity, the happineſs, and the ſtrengt man ſociety, ſprings ſolely from the reciprocal benev fections of its members. The benevolent affections, they be all honorable and lovely, are not all eq

There is a ſubordination among them; and the honor we pay to them generally correſponds to the extent of their object.

12. The good huſband, the good father, the good friend, the good neighbour, we honor as a good man, worthy of our love and affection. But the man in whom theſe more private affections are ſwallowed up in zeal for the good of his country, and of mankind, who goes about doing good, and ſeeks opportunities of being uſeful to his ſpecies, we revere as more than a good man; we eſteem him as a hero.

MESSIAH, A SACRED ECLOGUE.

YE nymphs of Solyma! begin the ſong:
To heavenly themes ſublimer ſtrains belong.
The moſſy fountains and the ſylvan ſhades,
The dreams of Pindus and th' Aonian maids
Delight no more. O thou my voice inſpire,
Who touch'd Iſaiah's hallowed lips with fire!

2. Rapt into future times, the bard begun:
A Virgin ſhall conceive, a Virgin bear a ſon!
From Jeſſe's root behold a branch ariſe,
Whoſe ſacred flower with fragrance fills the ſkies:
The ethereal Spirit o'er its leaves ſhall move,
And on its top deſcend the myſtic Dove.

3. Ye heav'ns, from high the dewy nectar pour,
And in ſoft ſilence ſhed the kindly ſhow'r.
The ſick and weak the healing plant ſhall aid,
From ſtorms a ſhelter, and from heat a ſhade;
All crimes ſhall ceaſe, and ancient fraud ſhall fail,
Returning juſtice lift aloft her ſcale,
Peace o'er the world her olive wand extend,
And white rob'd innocence from heav'n deſcend.

4. Swift fly the years, and riſe th' expected morn!
Oh ſpring to light, auſpicious Babe, be born!
See nature haſtes her earlieſt wreathes to bring,
With all the incenſe of the breathing ſpring;
See lofty Lebanon his head advance,
See nodding foreſts on the mountains dance,

See ſpicy clouds from lowly Sharon riſe,
And Carmel's flow'ry top perfume the ſkies!

5. Hark! a glad voice the lonely deſert cheers!
Prepare the way! a God, a God appears!
A God, a God! the vocal hills reply,
The rocks proclaim th' approaching Deity.

6. Lo, earth receives him from the bending ſkies!
Sink down, ye mountains, and, ye vallies, riſe!
With heads declin'd, ye cedars, homage pay;
Be ſmooth, ye rocks; ye rapid floods, give way!
The Saviour comes! by ancient bards foretold:
Hear him, ye deaf! and all ye blind, behold!

7. He from thick films ſhall purge the viſual ray,
And on the ſightleſs eye-ball pour the day:
He the obſtructed paths of ſound ſhall clear,
And bid new muſic charm th' unfolding ear;
The dumb ſhall ſing, the lame his crutch forego,
And leap exulting like the bounding roe.

8. No ſigh, no murmur, the wide world ſhall hear;
From ev'ry face he wipes off ev'ry tear.
In adamantine chains ſhall death be bound,
And hell's grim tyrant feel th' eternal wound.

9. As the good ſhepherd tends his fleecy care,
Seeks freſheſt paſture and the pureſt air,
Explores the loſt, the wand'ring ſheep directs,
By day o'erſees them, and by night protects;
The tender lambs he raiſes in his arms,
Feeds from his hand, and in his boſom warms;
Thus ſhall mankind his guardian care engage,
The promis'd father of the future age.

10. No more ſhall nation againſt nation riſe,
Nor ardent warriors meet with hateful eyes,
Nor fields with gleaming ſteel be cover'd o'er,
The brazen trumpets kindle rage no more;
But uſeleſs lances into ſcythes ſhall bend,
And the broad falchion in a ploughſhare end.

11. Then palaces ſhall riſe; the joyful ſon
Shall finiſh what his ſhort liv'd ſire begun;
Their vines a ſhadow to their race ſhall yield,
And the ſame hand that ſow'd ſhall reap the field.

12. The ſwain in barren deſerts with ſurpriſe
See lilies ſpring, and ſudden verdure riſe;

A

ſtart, amidſt the thirſty wilds, to hear
falls of water murmuring in his ear.
. On rifted rocks, the dragon's late abodes,
green reed trembles and the bulruſh nods;
e, ſandy vallies, once perplex'd with thorn,
ſpiry fir and ſhapely box adorn;
afleſs ſhrubs the flow'ring palm ſucceed,
od'rous myrtle to the noiſome weed.
. The lambs with wolves ſhall graze the verdant mead,
boys in flow'ry bands the tyger lead;
ſteer and lion at one crib ſhall meet,
harmleſs ſerpents lick the pilgrim's feet;
ſmiling infant in his hand ſhall take
creſted baſiliſk and ſpeckled ſnake,
'd, the green luſtre of their ſcales ſurvey,
with their forky tongues ſhall innocently play.
. Riſe, crown'd with light, imperial Salem, riſe!
t thy tow'ry head, and lift thy eyes!
long race thy ſpacious courts adorn;
uture ſons and daughters, yet unborn,
owding ranks on ev'ry ſide ariſe,
anding life, impatient for the ſkies!
arb'rous nations at thy gates attend,
in thy light, and in thy temple bend.
. See thy bright altars throng'd with proſtrate kings,
heap'd with products of Sabæan ſprings!
hee Idume's ſpicy foreſts blow,
ſeeds of gold in Ophir's mountains glow.
eav'n its ſparkling portals wide diſplay,
break upon thee in a flood of day.
. No more the riſing ſun ſhall gild the morn,
ev'ning Cynthia fill her ſilver horn;
oft, diſſolv'd in thy ſuperior rays,
tide of glory, one unclouded blaze
low thy courts: the Light himſelf ſhall ſhine
al'd, and God's eternal day be thine!
. The ſeas ſhall waſte, the ſkies in ſmoke decay,
s fall to duſt, and mountains melt away;
ix'd his word, his ſaving pow'r remains:
realm forever laſts, thy own Meſſiah reigns!

NARRATIVE

NARRATIVE OF THE CAPTIVITY OF J JEMIMA HOWE, TAKEN BY THE INDIANS AT DALE, NEW-HAMPSHIRE, JULY 27, 1755.

AS Meſſrs. Caleb Howe, Hilkiah C and Benjamin Gaffield, who had been hoeing corn i meadow, weſt of the river, were returning home a before ſunſet, to a place called Bridgman's Fort, they fired upon by twelve Indians, who had ambuſhed their

2. Howe was on horſeback, with two young lad children, behind him. A ball, which broke his t brought him to the ground. His horſe ran a few rod fell likewiſe, and both the lads were taken. The In in their ſavage manner, coming up to Howe, pierc body with a ſpear, tore off his ſcalp, ſtuck a hatchet head, and left him in this forlorn condition.

3. He was found alive the morning after, by a of men from Fort Hinſdale; and being aſked by o the party whether he knew him, he anſwered, Yes, I you all. Theſe were his laſt words, though he did n pire until after his friends had arrived with him at Hinſdale. Grout was ſo fortunate as to eſcape unhu

4. But Gaffield, in attempting to wade through th er, at a certain place which was indeed fordable at that was unfortunately drowned. Fluſhed with the ſucceſ had met with here, the ſavages went directly to Bridgı Fort. There was no man in it, and only three wome ſome children, Mrs. Jemima Howe, Mrs. Submit G and Mrs. Eunice Gaffield.

5. Their huſbands I need not mention again, and feelings at this juncture I will not attempt to deſ They had heard the enemies' guns, but knew not wha happened to their friends.

6. Extremely anxious for their ſafety, they ſtood ing to embrace them, until at length, concluding fro noiſe they heard without that ſome of them were c they unbarred the gate in a hurry to receive them; lo! to their inexpreſſible diſappointment and ſurpriſ ſtead of their huſbands, in ruſhed a number of hideo

dians, to whom they and their tender offspring became an eaſy prey; and from whom they had nothing to expect, but either an immediate death, or a long and doleful captivity.

7. The latter of theſe, by the favor of Providence, turned out to be the lot of theſe unhappy women, and their ſtill more unhappy, becauſe more helpleſs children. Mrs. Gaffield had but one, Mrs. Grout had three, and Mrs. Howe ſeven. The eldeſt of Mrs. Howe's was eleven years old, and the youngeſt but ſix months.

8. The two eldeſt were daughters, which ſhe had by her firſt huſband, Mr. William Phipps, who was alſo ſlain by the Indians, of which I doubt not but you have ſeen an account in Mr. Doolittle's hiſtory. It was from the mouth of this woman that I lately received the foregoing account. She alſo gave me, I doubt not, a true, though, to be ſure, a very brief and imperfect hiſtory of her captivity, which I here inſert for your peruſal.

9. The Indians, (ſhe ſays) having plundered and put fire to the fort, we marched, as near as I could judge, a mile and a half into the woods, where we encamped that night.

10. When the morning came and we had advanced as much farther, ſix Indians were ſent back to the place of our late abode, who collected a little more plunder, and deſtroyed ſome other effects that had been left behind; but they did not return until the day was ſo far ſpent, that it was judged beſt to continue where we were through the night.

11. Early the next morning we ſet off for Canada, and continued our march eight days ſucceſſively, until we had reached the place where the Indians had left their canoes, about fifteen miles from Crown Point. This was a long and tedious march; but the captives, by divine aſſiſtance, were enabled to endure it with leſs trouble and difficulty than they had reaſon to expect.

12. From ſuch ſavage maſters, in ſuch indigent circumſtances, we could not rationally hope for kinder treatment than we received. Some of us, it is true, had a harder lot than others; and among the children, I thought my ſon Squire had the hardeſt of any.

13. He was then only four years old, and when we ſtopped to reſt our weary limbs, and he ſat down on his maſter's

maſter's pack, the ſavage monſter would often knock him off; and ſometimes too with the handle of his hatchet. Several ugly marks, indented in his head by the cruel Indians, at that tender age, are ſtill plainly to be ſeen.

14. At length we arrived at Crown Point, and took up our quarters there, for the ſpace of near a week. In the mean time, ſome of the Indians went to Montreal, and took ſeveral of the weary captives along with them, with a view of ſelling them to the French. They did not ſucceed, however, in finding a market for any of them.

15. They gave my youngeſt daughter to the governor, de Vaudreuil, had a drunken frolic, and returned again to Crown Point, with the reſt of their priſoners. From hence we ſet off for St. John's, in four or five canoes, juſt as night was coming on, and were ſoon ſurrounded with darkneſs.

16. A heavy ſtorm hung over us. The ſound of the rolling thunder was very terrible upon the waters, which at every flaſh of expanſive lightning ſeemed to be all in a blaze. Yet to this we were indebted for all the light we enjoyed. No object could we diſcern any longer than the flaſhes laſted.

17. In this poſture we ſailed in our open tottering canoes, almoſt the whole of that dreary night. The morning indeed had not yet begun to dawn, when we all went aſhore; and having collected a heap of ſand and gravel for a pillow, I laid myſelf down, with my tender infant by my ſide, not knowing where any of my other children were, or what a miſerable condition they might be in.

18. The next day, however, under the wing of that ever-preſent and all-powerful Providence, which had preſerved us through the darkneſs and imminent dangers of the preceding night, we all arrived in ſafety at St. John's.

19. Our next movement was to St. François, the metropolis, if I may ſo call it, to which the Indians, who led us captive, belonged. Soon after our arrival at that wretched capital, a council, conſiſting of the chief Sachem, and ſome principal warriors of the St. François tribe, was convened; and after the ceremonies uſual on ſuch occaſions were over, I was conducted and delivered to an old ſquaw, whom the Indians told me I muſt call my mother.

20. My

20. My infant ſtill continued to be the property of its original Indian owners. I was nevertheleſs permitted to keep it with me a while longer, for the ſake of ſaving them the trouble of looking after it. When the weather began to grow cold, ſhuddering at the proſpect of approaching winter, I acquainted my new mother, that I did not think it would be poſſible for me to endure it, if I muſt ſpend it with her, and fare as the Indians did.

21. Liſtening to my repeated and earneſt ſolicitations, that I might be diſpoſed of among ſome of the French inhabitants of Canada, ſhe at length ſet off with me and my infant, attended by ſome male Indians, upon a journey to Montreal, in hopes of finding a market for me there. But the attempt proved unſucceſsful, and the journey tedious indeed.

22. Our proviſion was ſo ſcanty as well as inſipid and unſavory; the weather was ſo cold, and the travelling ſo very bad, that it often ſeemed as if I muſt have periſhed on the way.

23. While we were at Montreal, we went into the houſe of a certain French gentleman, whoſe lady being ſent for, and coming into the room where I was, to examine me, ſeeing I had an infant, exclaimed with an oath, "I will not buy a woman who has a child to look after."

24. There was a ſwill pail ſtanding near me, in which I obſerved ſome cruſts and crumbs of bread ſwimming on the ſurface of the greaſy liquor it contained. Sorely pinched with hunger, I ſkimmed them off with my hands, and ate them; and this was all the refreſhment which the houſe afforded me.

25. Somewhere in the courſe of this viſit to Montreal, my Indian mother was ſo unfortunate as to catch the ſmall pox, of which diſtemper ſhe died, ſoon after our return, which was by water, to St. François. And now came on the ſeaſon when the Indians began to prepare for a winter's hunt.

26. I was ordered to return my poor child to thoſe of them who ſtill claimed it as their property. This was a ſevere trial. The babe clung to my boſom with all its might; but I was obliged to pluck it thence, and deliver it, ſhrieking and ſcreaming, enough to penetrate a heart of

ſtone,

ſtone, into the hands of thoſe unfeeling wretches, whoſe tender mercies may be termed cruel.

27. It was ſoon carried off by a hunting party of thoſe Indians, to a place called Meſſiſkow, at the lower end of Lake Champlain, whither, in about a month after, it was my fortune to follow them. And here I found it, it is true, but in a condition that afforded me no great ſatisfaction; it being greatly emaciated and almoſt ſtarved.

28. I took it in my arms, put its face to mine, and it inſtantly bit me with ſuch violence, that it ſeemed as if I muſt have parted with a piece of my cheek. I was permitted to lodge with it that, and the two following nights; but every morning that intervened, the Indians, I ſuppoſe on purpoſe to torment me, ſent me away to another wigwam, which ſtood at a little diſtance, though not ſo far from the one in which my diſtreſſed infant was confined, but that I could plainly hear its inceſſant cries, and heart-rending lamentations.

29. In this deplorable condition, I was obliged to take my leave of it, on the morning of the third day after my arrival at the place. We moved down the lake ſeveral miles the ſame day; and the night following was remarkable on account of the *great earthquake* which terribly ſhook that howling wilderneſs.

30. Among the iſlands hereabouts, we ſpent the winter ſeaſon, often ſhifting our quarters, and roving about from one place to another; our family conſiſting of three perſons only, beſide myſelf, viz. my late mother's daughter, whom therefore I called my ſiſter, her ſanhop, and a pappooſe.

31. They once left me alone two diſmal nights; and when they returned to me again, perceiving them ſmile at each other, I aſked what is the matter? They replied, that two of my children were no more. One of which, they ſaid, died a natural death, and the other was knocked on the head.

32. I did not utter many words, but my heart was ſorely pained within me, and my mind exceedingly troubled with ſtrange and awful ideas. I often imagined, for inſtance, that I plainly ſaw the naked carcaſſes of my deceaſed children hanging upon the limbs of the trees, as the Indians

are wont to hang the raw hides of thoſe beaſts which take in hunting.

It was not long, however, before it was ſo ordered ind Providence, that I ſhould be relieved in a good are from thoſe horrid imaginations; for as I was walkne day upon the ice, obſerving a ſmoke at ſome diſupon the land, it muſt proceed, thought I, from the f ſome Indian hut; and who knows but ſome one of oor children may be there.

My curioſity, thus excited, led me to the place, and I found my ſon Caleb, a little boy between two and years old, whom I had lately buried, in ſentiment at or rather imagined to have been deprived of life, erhaps alſo denied a decent grave.

I found him likewiſe in tolerable health and cirances, under the protection of a fond Indian mother; noreover had the happineſs of lodging with him in my one joyful night. Again we ſhifted our quarters, and we had travelled eight or ten miles upon the ſnow e, came to a place where the Indians manufactured which they extracted from maple trees.

Here an Indian came to viſit us, whom I knew, and could ſpeak Engliſh. He aſked me why I did not go my ſon Squire. I replied that I had lately been ind that he was dead. He aſſured me that he was yet and but two or three miles off, on the oppoſite ſide Lake.

At my requeſt, he gave me the beſt directions he to the place of his abode. I reſolved to embrace the pportunity that offered of endeavouring to ſearch it out. I was buſy in contemplating this affair, the Indians ied a little bread, of which they gave me a ſmall ſhare.

I did not taſte a morſel of it myſelf, but ſaved it r my poor child, if I ſhould be ſo lucky as to find

At length, having obtained of my keepers leave to ſent for one day, I ſet off early in the morning, and g, as well as I could, according to the directions the friendly Indian had given me, I quickly found lace, which he had ſo accurately marked out.

I beheld. as I drew nigh, my little ſon without the ; but he looked, thought I, like a ſtarved and mangy

puppy, that had been wallowing in the aſhes. I took him in my arms, and he ſpoke to me theſe words, in the Indian tongue; "Mother, are you come?"

40. I took him into the wigwam with me, and obſerving a number of Indian children in it, I diſtributed all the bread which I had reſerved for my own child, among them all; otherwiſe I ſhould have given great offence.

41. My little boy appeared to be very fond of his new mother, kept as near me as poſſible while I ſtayed; and when I told him I muſt go, he fell as though he had been knocked down with a club.

42. But having recommended him to the care of him who made him, when the day was far ſpent, and the time would permit me to ſtay no longer, I departed, you may well ſuppoſe, with a heavy load at my heart. The tidings I had received of the death of my youngeſt child had, a little before, been confirmed to me beyond a doubt; but I could not mourn ſo heartily for the deceaſed, as for the living child.

43. When the winter broke up, we removed to St. John's; and through the enſuing ſummer, our principal reſidence was at no great diſtance from the fort at that place. In the mean time, however, my ſiſter's huſband having been out with a ſcouting party to ſome of the Engliſh ſettlements, had a drunken frolic at the fort, when he returned.

44. His wife, who never got drunk, but had often experienced the ill effects of her huſband's intemperance, fearing what the conſequence might prove, if he ſhould come home in a moroſe and turbulent humour, to avoid his inſolence, propoſed that we ſhould both retire, and keep out of the reach of it, until the ſtorm abated.

45. We abſconded accordingly; but ſo it happened, that I returned, and ventured into his preſence, before his wife had preſumed to come nigh him. I found him in his wigwam, and in a ſurly mood; and not being able to revenge upon his wife, becauſe ſhe was not at home, he laid hold of me, and hurried me to the fort; and, for a trifling conſideration, ſold me to a French gentleman, whoſe name was Saccapee.

46. It is an ill wind certainly that blows nobody any good. I had been with the Indians a year lacking fourteen days;

; and, if not for my ſiſter, yet for me, it was a lucky nſtance indeed, which thus at laſt, in an unexpected ent, ſnatched me out of their cruel hands, and placed eyond the reach of their inſolent power.

After my Indian maſter had diſpoſed of me in the ıer related above, and the moment of ſober reflection ırrived, perceiving that the man who bought me had the advantage of him in an unguarded hour, his re- ıent began to kindle, and his indignation roſe ſo high, ıe threatened to kill me if he ſhould meet me alone: he could not revenge himſelf thus, that he would ſet o the fort.

I was therefore ſecreted in an upper chamber, and ort carefully guarded, until his wrath had time to cool. ervice in the family, to which I was advanced, was ſt freedom, in compariſon with what it had been among ıarbarous Indians.

My new maſter and miſtreſs were both as kind and rous towards me as I could reaſonably expect. I ſel- aſked a favour of either of them, but it was readily ted. In conſequence of which I had it in my power, any inſtances, to adminiſter aid and refreſhment to the priſoners of my own nation, who were brought into ohn's during my abode in the family of the above- ioned benevolent and hoſpitable Saccapee.

Yet even in this family, ſuch trials awaited me as I little reaſon to expect; but ſtood in need of a large : of prudence, to enable me to encounter them. In I was greatly aſſiſted by the governor and Col. Schuy- who was then a priſoner.

I was moreover under unſpeakable obligations to governor on another account. I had received intelli- e from my daughter Mary, the purport of which was, there was a proſpect of her being ſhortly married to a g Indian of the tribe of St. François, with which tribe ıad continued from the beginning of her captivity. e were heavy tidings, and added greatly to the poig- y of my other afflictions.

However, not long after I had heard this melan- y news, an opportunity preſented of acquainting that ane and generous gentleman, the commander in chief,

and

and my illuſtrious benefactor, with this affair alſo, who, in compaſſion for my ſufferings, and to mitigate my ſorrows, iſſued his orders in good time, and had my daughter taken away from the Indians, and conveyed to the ſame nunnery where her ſiſter was then lodged, with his expreſs injunction, that they ſhould both of them together be well looked after, and carefully educated, as his adopted children.

53. In this ſchool of ſuperſtition and bigotry, they continued while the war in thoſe days between France and Great-Britain laſted. At the concluſion of which war, the governor went home to France, took my oldeſt daughter along with him, and married her there to a French gentleman, whoſe name is Cron Lewis.

54. He was at Boſton with the fleet under Count de Eſtaing, (1778) and one of his clerks. My other daughter ſtill continuing in the nunnery, a conſiderable time had elapſed after my return from captivity, when I made a journey to Canada, reſolving to uſe my beſt endeavours not to return without her.

55. I arrived juſt in time to prevent her being ſent to France. She was to have gone in the next veſſel that ſailed for that place. And I found it extremely difficult to prevail with her to quit the nunnery and go home with me.

56. Yea, ſhe abſolutely refuſed; and all the perſuaſions and arguments I could uſe with her were to no effect, until after I had been to the governor, and obtained a letter from him to the ſuperintendant of the nuns, in which he threatened, if my daughter ſhould not be delivered immediately into my hands, or could not be prevailed with to ſubmit to my parental authority, that he would ſend a band of ſoldiers to aſſiſt me in bringing her away.

57. But ſo extremely bigoted was ſhe to the cuſtoms and religion of the place, that after all, ſhe left it with the greateſt reluctance, and the moſt bitter lamentations, which ſhe continued as we paſſed the ſtreets, and wholly refuſed to be comforted. My good friend, Major Small, whom we met with on the way, tried all he could to conſole her; and was ſo very kind and obliging as to bear us company, and carry my daughter behind him on horſeback.

58. But I have run on a little before my ſtory; for I have not yet informed you of the means and manner of my

ex-

own redemption; to the accompliſhing of which, the recovery of my daughter juſt mentioned, and the ranſoming of ſome of my other children, ſeveral gentlemen of note contributed not a little; to whoſe goodneſs, therefore, I am greatly indebted, and ſincerely hope I ſhall never be ſo ungrateful as to forget it.

59. Col. Schuyler, in particular, was ſo very kind and generous as to advance 2700 livres to procure a ranſom for myſelf and three of my children. He accompanied and conducted us from Montreal to Albany, and entertained us in the moſt friendly and hoſpitable manner a conſiderable time, at his own houſe, and I believe entirely at his own expenſe.

EXTRACT FROM THE SPEECH OF MR. PITT IN THE BRITISH PARLIAMENT, JAN. 20, 1775.

MY LORDS,

I RISE with aſtoniſhment to ſee theſe papers brought to your table at ſo late a period of this buſineſs; papers, to tell us what? Why, what all the world knew before; that the Americans, irritated by repeated injuries, and ſtripped of their inborn rights and deareſt privileges, have reſiſted, and entered into aſſociations for the preſervation of their common liberties.

2. Had the early ſituation of the people of Boſton been attended to, things would not have come to this. But the infant complaints of Boſton were *literally* treated like the capricious *ſqualls of a child*, who, it was ſaid, did not know whether it was aggrieved or not.

3. But full well I knew, at that time, that this *child*, if not redreſſed, would ſoon aſſume the courage and voice of a *man*. Full well I knew, that the ſons of anceſtors, born under the ſame free conſtitution, and once breathing the ſame liberal air as Engliſhmen, would reſiſt upon the ſame principles, and on the ſame occaſions.

4. What has government done? They have ſent an *armed force, conſiſting* of ſeventeen thouſand men, to dra-

goon the Boſtonians into what is called their duty; ; ſo far from once turning their eyes to the policy and ſtructive conſequence of this ſcheme, are conſtantly ſen out more troops. And we are told, in the languag menace, that, if ſeventeen thouſand men won't do, thouſand ſhall.

5. It is true, my lords, with this force they may ra the country; waſte and deſtroy as they march; but, in progreſs of fifteen hundred miles, can they occupy the pl they have paſſed? Will not a country, which can pro three millions of people, wronged and inſulted as they ſtart up like hydras in every corner, and gather ſtrength from freſh oppoſition?

6. Nay, what dependence can you have upon the diery, the unhappy engines of your wrath? They are gliſhmen, who muſt feel for the privileges of Engliſh Do you think that theſe men can turn their arms ag their brethren? Surely no. A victory muſt be to the defeat; and carnage, a ſacrifice.

7. But it is not merely three millions of people, produce of America, we have to contend with in this natural ſtruggle; many more are on their ſide, diſpe over the face of this wide empire. Every whig in country and in Ireland is with them.

8. Who, then, let me demand, has given, and conti to give, this ſtrange and unconſtitutional advice? I do mean to level at one man, or any particular ſet of m but thus much I will venture to declare, that, if his Ma continues to hear ſuch counſellors, he will not only be ly adviſed, but *undone*.

9. He may continue indeed to wear his crown; it will not be worth his wearing. Robbed of ſo princ a jewel as America, it will loſe its luſtre, and no lo beam that effulgence which ſhould irradiate the bro majeſty.

10. In this alaming criſis, I come with this pape my hand to offer you the beſt of my experience and adv which is, that a humble petition be preſented to his *jeſty*, beſeeching him, that in order to open the way *wards* a happy ſettlement of the dangerous trouble *America*, it may graciouſly pleaſe him, that immediat

ders be given to general Gage for removing his Majeſty's forces from the town of Boſton.

11. And this, my lords, upon the moſt mature and deliberate grounds, is the beſt advice I can give you, at this juncture. Such conduct will convince America that you mean to try her cauſe in the ſpirit of *freedom* and *inquiry*, and not in *letters of blood*.

12. There is no time to be loſt. Every hour is big with danger. Perhaps, while I am now ſpeaking, the deciſive blow is ſtruck, which may involve millions in the conſequence. And, believe me, the very firſt drop of blood which is ſhed, will cauſe a wound which may never be healed.

THE LION.

THIS animal is produced in Africa, and the hotteſt parts of Aſia. It is found in the greateſt numbers in the ſcorched and deſolate regions of the torrid zone, and in all the interior parts of the vaſt continent of Africa.

2. In theſe deſert regions, from whence mankind are driven by the rigorous heat of the climate, this animal reigns ſole maſter. Its diſpoſition ſeems to partake of the ardor of its native ſoil. Enflamed by the influence of a burning ſun, its rage is moſt tremendous, and its courage undaunted.

3. Happily, indeed, the ſpecies is not numerous, and is ſaid to be greatly diminiſhed; for, if we may credit the teſtimony of thoſe who have traverſed thoſe vaſt deſerts, the number of lions is not nearly ſo great as formerly.

4. From numberleſs accounts, we are aſſured, that, powerful and terrible as this animal is, its anger is noble, its courage magnanimous, and its temper ſuſceptible of grateful impreſſions. It has often been ſeen to deſpiſe weak and contemptible enemies, and even to pardon their inſults when it was in its power to puniſh them.

5. It has been known to ſpare the life of an animal that was thrown to be devoured by it; to live in habits of perfect cordiality with it; to ſhare its ſubſiſtence, and even *to give it a preference* where its portion of food was ſcanty.

6. The

6. The form of the lion is ſtrikingly bold and majeſtic. His large and ſhaggy mane, which he can erect at pleaſure, ſurrounding his awful front; his huge eyebrows; his round and fiery eyeballs, which upon the leaſt irritation ſeem to glow with peculiar luſtre; together with the formidable appearance of his teeth, exhibit a picture of terrific grandeur which no words can deſcribe.

7. The length of the largeſt lion is between eight and nine feet; the tail about four; and its height about four feet and a half. The female is about one fourth part leſs, and without a mane.

8. As the lion advances in years, its mane grows longer and thicker. The hair on the reſt of the body is ſhort and ſmooth, of a tawny color, but whitiſh on the belly. Its roaring is loud and dreadful. When heard in the night, it reſembles diſtant thunder. Its cry of anger is much louder and ſhorter.

9. The lion ſeldom attacks any animal openly, except when impelled by extreme hunger; in that caſe no danger deters him. But, as moſt animals endeavour to avoid him, he is obliged to have recourſe to artifice, and take his prey by ſurpriſe.

10. For this purpoſe he crouches on his belly in ſome thicket, where he waits till his prey approaches; and then with one prodigious ſpring, he leaps upon it at the diſtance of fifteen or twenty feet, and generally ſeizes it at the firſt bound.

11. If he miſs his object, he gives up the purſuit; and turning back towards the place of his ambuſh, he meaſures the ground ſtep by ſtep, and again lies in wait for another opportunity. The lurking places are generally choſen by him near a ſpring, or by the ſide of a river, where he has frequently an opportunity of catching ſuch animals as come to quench their thirſt.

12. The lion is a long-lived animal, although naturaliſts differ greatly as to the preciſe period of its exiſtence. Of ſome that have been trained in the tower of London one lived to the age of ſixty-three years, and another exceeded ſeventy.

13. The aſpect of the lion correſponds with the noble and generous qualities of his mind; his figure is reſpectable;

ble; his looks are determined; his gait is ſtately, and his voice tremendous. In a word, the body of the lion appears to be the beſt model of ſtrength joined to agility.

14. As a proof that he is capable of exerciſing a generous and friendly diſpoſition towards mankind, we have the following anecdote of one which was kept in the tower of London.

15. When this lion was confined in the den alone, an accident happened to the lower part of it, which ſo impaired the wood work, that he could not be kept with ſafety; the carpenter was therefore called to repair it, who wiſely ſtood at a diſtance, and would not approach the den for fear of the lion.

16. Upon this, one of the keepers ſtepped into the den, and engaged to keep the lion at the upper part of his houſe, while the carpenter was at work beneath. It happened, however, that the keeper, after playing ſome time with the lion, fell faſt aſleep.

17. The carpenter continued his work, without knowing the danger to which he was expoſed; and when he had finiſhed his work, called to the keeper to come down and faſten the door; but received no anſwer.

18. He then ran out of the den, and was greatly ſurpriſed to ſee, through the grate, both the keeper and the lion ſtretched upon the floor, and ſleeping together. He called to him again, but the keeper was too ſound aſleep to return any anſwer.

19. The lion, however, reared up his frightful head, and after looking ſome time at the carpenter, threw his huge paw over the keeper's breaſt, and laying his noſe upon his head, again compoſed himſelf to reſt.

20. The carpenter, already terrified with his own ſituation, was ſtill more alarmed when he ſaw the keeper thus encircled with the paws of the lion, and ran into the houſe for aid.

21. Some of the people came out, and having bolted the den door, which the carpenter had neglected in his precipitate retreat, they roufed the keeper from his ſleep, who, ſhaking the lion by the paw, took his leave; but the lion was too well bred to ſuffer his friend to go without *ſome little ceremony* or marks of eſteem.

22. He

22. He firſt rubbed his great noſe againſt the keeper's knees, then held him by the coat, as if he would have ſaid, "Do ſtay a little longer;" and when he found that no entreaties could prevail, he courteouſly waited on him to the door.

STORY OF THE GRATEFUL TURK.

IT is too much to be lamented, that different nations frequently make bloody wars with each other; and when they take any of their enemies priſoners, inſtead of uſing them well, and reſtoring them to liberty, they confine them in priſons, or ſell them as ſlaves. The enmity that there has often been between many of the Italian ſtates, particularly the Venetians, and the Turks, is ſufficiently known.

2. It once happened that a Venetian ſhip had taken many of the Turks priſoners, and, according to the barbarous cuſtom I have mentioned, theſe unhappy men had been ſold to different perſons in the city. By accident one of the ſlaves lived oppoſite to the houſe of a rich Venetian, who had an only ſon, of about the age of twelve years.

3. It happened that this little boy uſed frequently to ſtop as he paſſed near Hamet, for that was the name of the ſlave, and gaze at him very attentively. Hamet, who remarked in the face of the child the appearance of good nature and compaſſion, uſed always to ſalute him with the greateſt courteſy, and teſtified the greateſt pleaſure in his company.

4. At length the little boy took ſuch a fancy to the ſlave, that he uſed to viſit him ſeveral times in the day, and brought him ſuch little preſents as he had it in his power to make, and which he thought would be of uſe to his friend.

5. But though Hamet ſeemed always to take the greateſt delight in the innocent careſſes of his little friend, yet the child could not help remarking that Hamet was frequently extremely ſorrowful; and he often ſurpriſed him on a ſudden, when tears were trickling down his face, although he did his utmoſt to conceal them.

6. The

6. The little boy was at length ſo much affected with the repetition of this ſight, that he ſpoke of it to his father, and begged him, if he had it in his power, to make poor Hamet happy. The father, who was extremely fond of his ſon, and beſides, had obſerved that he ſeldom requeſted any thing which was not generous and humane, determined to ſee the Turk himſelf, and talk to him.

7. Accordingly he went to him the next day, and obſerving him for ſome time in ſilence, was ſtruck with the extraordinary appearance of mildneſs and honeſty which his countenance diſcovered. At length he ſaid to him, Are you that Hamet of whom my ſon is ſo fond, and of whoſe gentleneſs and courteſy I have ſo often heard him talk?

8. Yes, ſaid the Turk, I am that unfortunate Hamet, who have now been for three years a captive: during that ſpace of time, your ſon, if you are his father, is the only human being that ſeems to have felt any compaſſion for my ſufferings; therefore, I muſt confeſs, he is the only object to which I am attached in this barbarous country; and night and morning I pray that Power, who is equally the God of Turks and Chriſtians, to grant him every bleſſing he deſerves, and to preſerve him from all the miſeries I ſuffer.

9. Indeed, Hamet, ſaid the merchant, he is much obliged to you, although from his preſent circumſtances, he does not appear much expoſed to danger. But tell me, for I wiſh to do you good, in what can I aſſiſt you? for my ſon informs me that you are the prey of continual regret and ſorrow.

10. Is it wonderful, anſwered the Turk, with a glow of generous indignation that ſuddenly animated his countenance, is it wonderful that I ſhould pine in ſilence, and mourn my fate, who am bereft of the firſt and nobleſt preſent of nature, my liberty? And yet, anſwered the Venetian, how many thouſands of our nation do you retain in fetters?

11. I am not anſwerable, ſaid the Turk, for the cruelty of my countrymen, more than you are for the barbarity of yours. But as to myſelf, I have never practiſed the inhuman cuſtom of enſlaving my fellow-creatures; I have never

ſpoiled

ſpoiled Venetian merchants of their property to increaſe my riches; I have always reſpected the rights of nature, and therefore it is the more ſevere——

12. Here a tear ſtarted from his eye, and wetted his manly cheek: inſtantly, however, he recollected himſelf, and folding his arms upon his boſom, and gently bowing his head, he added, God is good, and man muſt ſubmit to his decrees. The Venetian was affected with this appearance of manly fortitude, and ſaid, Hamet, I pity your ſufferings, and may perhaps be able to relieve them. What would you do to regain your liberty?

13. What would I do? anſwered Hamet; I would confront every pain and danger that can appal the heart of man. Nay, anſwered the merchant, you will not be expoſed to ſuch a trial. The means of your deliverance are certain, provided your courage does not belie your appearance.

14. Name them! name them! cried the impatient Hamet; place death before me in every horrid ſhape, and if I ſhrink——Patience, anſwered the merchant, we ſhall be obſerved. But hear me attentively. I have in this city an inveterate foe, who has heaped upon me every injury which can moſt bitterly ſting the heart of man.

15. This man is brave as he is haughty; and I muſt confeſs that the dread of his ſtrength and valor has hitherto deterred me from reſenting his inſults as they deſerve. Now, Hamet, your look, your form, your words, convince me that you are born for manly daring.

16. Take this dagger; and as ſoon as the ſhades of night involve the city, I will myſelf conduct you to the place, where you may at once revenge your friend, and regain your freedom.

17. At this propoſal, ſcorn and ſhame flaſhed from the kindling eye of Hamet, and paſſion for a conſiderable time deprived him of the power of utterance; at length he lifted his arms as high as his chains would permit, and cried with an indignant tone, Mighty Prophet! and are theſe the wretches to which you permit your faithful votaries to be enſlaved?

18. Go, baſe Chriſtian, and know that Hamet would not ſtoop to the vile trade of an aſſaſſin, for all the wealth of Venice! no, not to purchaſe the freedom of all his race!

At

At theſe words, the merchant, without ſeeming much abaſhed, told him he was ſorry he had offended him; but that he thought freedom had been dearer to him than he found it was.

19. However, added he, as he turned his back, you will reflect upon my propoſal, and perhaps by to-morrow you may change your mind. Hamet diſdained to anſwer, and the merchant went his way.

20. The next day, however, he returned in company with his ſon, and mildly accoſted Hamet thus; The abruptneſs of the propoſal I yeſterday made you might perhaps aſtoniſh you; but I am now come to diſcourſe the matter more calmly with you, and I doubt not, when you have heard my reaſons———

26. Chriſtian, interrupted Hamet, with a ſevere, but compoſed countenance, ceaſe at length to inſult the miſerable with propoſals more ſhocking than even theſe chains. If thy religion permit ſuch acts as thoſe, know that they are execrable and abominable to the ſoul of every Mahometan; therefore, from this moment let us break off all farther intercourſe, and be ſtrangers to each other.

22. No, anſwered the merchant, flinging himſelf into the arms of Hamet, let us from this moment be more cloſely linked than ever! Generous man, whoſe virtues may at once diſarm and enlighten thy enemies! Fondneſs for my ſon firſt made me intereſted in thy fate; but from the moment that I ſaw thee yeſterday, I determined to ſet thee free. Therefore, pardon me this unneceſſary trial of thy virtue, which has only raiſed thee higher in my eſteem.

23. Franciſco has a ſoul which is as averſe to deeds of treachery and blood, as even Hamet himſelf. From this moment, generous man, thou art free; thy ranſom is already paid, with no other obligation than that of remembering the affection of this thy young and faithful friend; and perhaps, hereafter, when thou ſeeſt an unhappy Chriſtian groaning in Turkiſh fetters, thy generoſity may make thee think of Venice.

24. The feelings of Hamet at this unexpected deliverance are not to be deſcribed. Franciſco put him on board a ſhip, which was bound to one of the Grecian iſlands, and, after taking leave of him in the tendereſt manner, forced him to accept of a purſe of gold to pay his expenſes.

25. Affectionate was the parting of Hamet with his little friend, whom he embraced in an agony of tenderneſs, wept over him, and implored Heaven to grant him all the bleſſings of this life.

26. About ſix months afterwards, one morning, while the family were all in bed, Franciſco's houſe was diſcovered to be on fire, and great part of the houſe was in flames before the family were alarmed. The terrified ſervants had but juſt time to awaken Franciſco, who was no ſooner got into the ſtreet, than the whole ſtaircaſe gave way, and fell into the flames.

27. If the merchant thought himſelf happy on having ſaved himſelf, it was only for a moment, as he ſoon recollected, that his beloved ſon was left behind to the mercy of the flames. He ſunk into the deepeſt deſpair, when upon inquiry he found, that his ſon, who ſlept in an upper apartment, had been forgotten in the general confuſion.

28. He raved in agonies of grief, and offered half his fortune to any one who would riſk his life to ſave his child. As he was known to be very rich, ſeveral ladders were inſtantly raiſed by thoſe who wiſhed to obtain the reward; but the violence of the flames drove every one down who attempted it.

29. The unfortunate youth then appeared on the top of the houſe, extending his arms, and calling out for aid. The unhappy father became motionleſs, and remained in a ſtate of inſenſibility. At this critical moment, a man ruſhed through the crowd, and aſcended the talleſt ladder, ſeemingly determined to reſcue the youth, or periſh in the attempt.

30. A ſudden guſt of flame burſting forth, led the people to ſuppoſe he was loſt; but he preſently appeared deſcending the ladder with the child in his arms, without receiving any material injury. A univerſal ſhout attended this noble action, and the father, to his inexpreſſible ſurpriſe, on recovering from his ſwoon, found his child in his arms.

31. After giving vent to the firſt emotions of tenderneſs, he inquired after his generous deliverer, whoſe features were ſo changed by the ſmoke, that they could not be diſtinguiſhed. Franciſco immediately preſented him with

with a purſe of gold, promiſing the next day to give him the reward he had offered.

32. The ſtranger replied, that he ſhould accept of no reward. Franciſco ſtarted, and thought he knew the voice, when his ſon flew to the arms of his deliverer, and cried out, "It is my dear Hamet! it is my dear Hamet!"

33. The aſtoniſhment and gratitude of the merchant were equally excited; and retiring from the crowd, he took Hamet with him to a friend's houſe. As ſoon as they were alone, Franciſco inquired by what means he had been a ſecond time enſlaved.

34. I will tell you in a few words, ſaid the generous Turk. When I was taken by the Venetian gallies, my father ſhared in my captivity. It was his fate and not my own, which ſo often made me ſhed thoſe tears, which firſt attracted the notice of your amiable ſon.

35. As ſoon as your bounty had ſet me free, I flew to the Chriſtian, who had purchaſed my father. I told him, that as I was young and vigorous, and he aged and infirm, I would be his ſlave inſtead of my father.

36. I added too the gold which your bounty had beſtowed on me, and by theſe means I prevailed on the Chriſtian to ſend back my father in that ſhip you had provided for me, without his knowing the cauſe of his freedom. Since that time I have ſtaid here a willing ſlave, and Heaven has been ſo gracious as to put it into my power to ſave the life of that youth, which I value a thouſand times more than my own.

37. The merchant was aſtoniſhed at ſuch an inſtance of gratitude and affection, and preſſed Hamet to accept of the half of his fortune, and to ſettle in Venice for the remainder of his days. Hamet, however, with a noble magnanimity, refuſed the offer, ſaying, he had done no more than what every one ought to do in a ſimilar ſituation.

38. Though Hamet ſeemed to under-rate his paſt ſervices to the merchant, yet the latter could not ſuffer things to paſs in this manner. He again purchaſed his freedom, and fitted a ſhip out on purpoſe to take him back to his own country. At parting, they mutually embraced each other, and, as they thought, took an eternal farewel.

39. After

39. After many years had elapſed, and young Franciſco was grown up to manhood, beloved and reſpected by every one, it ſo happened that ſome buſineſs made it neceſſary for him and his father to viſit a neighbouring city on the coaſt; and as they ſuppoſed a paſſage by ſea would be more expeditious than by land, they embarked in a Venetian veſſel, which was bound to that port, and ready to ſail.

40. A favorable gale ſoon waſted them out of ſight, and promiſed them a ſpeedy paſſage; but, unfortunately for them, before they had proceeded half their voyage, they were met by ſome Turkiſh veſſels, who, after an obſtinate reſiſtance from the Venetians, boarded them, loaded them with irons, and carried them priſoners to Tunis. There they were expoſed in the market place in their chains, in order to be ſold as ſlaves.

41. At laſt, a Turk came to the market, who ſeemed to be a man of ſuperior rank, and after looking over the priſoners, with an expreſſion of compaſſion, he fixed his eyes upon young Franciſco, and aſked the captain what was the price of that young captive.

42. The captain replied, that he would not part with him for leſs than five hundred pieces of gold. The Turk conſidered that as a very extraordinary price, ſince he had ſeen him ſell others, that exceeded him in ſtrength and vigor, for leſs than a fifth part of that money.

43. That is true, (replied the captain); but he ſhall either fetch me a price that will repay me the damage he has occaſioned me, or he ſhall labor all the reſt of his life at the oar. The Turk aſked him, what damage he could have done him more than the reſt of the crew.

44. It was he (replied the captain) who animated the Chriſtians to make a deſperate reſiſtance, and thereby proved the deſtruction of many of my braveſt ſeamen. We three times boarded them with a fury that ſeemed invincible, and each time did that youth attack us with a cool and determined oppoſition; ſo that we were obliged to give up the conteſt, till other ſhips came to our aſſiſtance. I will therefore have that price for him, or I will puniſh him for life.

45. The

45. The Turk now ſurveyed young Franciſco more attentively than before; and the young man, who had hitherto fixed his eyes in ſullen ſilence on the ground, at length raiſed them up; but he had no ſooner beheld the perſon who was talking to the captain, than, in a loud voice, he uttered the name of Hamet. The Turk, ſtruck with aſtoniſhment, ſurveyed him for a moment, and then caught him in his arms.

46. After a moment's pauſe, the generous Hamet lifted up his hands to heaven, and thanked his God, who had put it in his power to ſhow his gratitude; but words cannot expreſs his feelings, when he found that both father and ſon were ſlaves. Suffice it to ſay, that he inſtantly bought their freedom, and conducted them to his magnificent houſe in the city.

47. They had here full leiſure to diſcourſe on the ſtrange viciſſitudes of fortune, when Hamet told his Venetian friends, that after their generoſity had procured him liberty, he became an officer in the Turkiſh army, and happening to be fortunate in all his enterprizes, he had been gradually promoted, till he arrived at the dignity of Baſhaw of Tunis.

48. That in this ſituation, he found the greateſt conſolation in alleviating the misfortunes of the Chriſtian priſoners, and always attended the ſales of thoſe unhappy ſlaves, to procure liberty to a certain number of them. And gracious Allah (added he) has this day put it in my power in ſome meaſure to return the duties of gratitude.

49. They continued ſome days with Hamet, who did every thing in his power to amuſe and divert them; but as he found their deſire was to return to their own country, he told them that he would not detain them againſt their wiſhes; and that they ſhould embark the next day in a ſhip bound for Venice, which would be furniſhed with a paſſport to carry them ſafe there.

50. The next day, he diſmiſſed them with every mark of tenderneſs and affection, and ordered a party of his own guards to attend them to the veſſel. They had no ſooner got on board, than they found, to their inexpreſſible ſurpriſe and joy, that they were in the very ſhip in which they had been taken, and that, by the generoſity of Hamet,

not only the ſhip, but even the whole crew, were redeemed and reſtored to freedom.

51. Franciſco and his ſon, after a quick paſſage, arrived in their own country, where they lived beloved and reſpected, and endeavoured to convince every one they knew, how great were the viciſſitudes of fortune, and that God never ſuffers humanity and generoſity to go unrewarded, here or hereafter.

THE QUARREL OF BRUTUS AND CASSIUS.

Caſſius. THAT you have wrong'd me doth appear in this,
You have condemn'd and noted Lucius Pella,
For taking bribes here of the Sardians;
Wherein my letter (praying on his ſide,
Becauſe I knew the man) was ſlighted of.
Brutus. You wrong'd yourſelf to write in ſuch a caſe.
Caſ. In ſuch a time as this, it is not meet
That every nice offence ſhould bear its comment.
Bru. Yet let me tell you, Caſſius, you yourſelf
Are much condemn'd to have an itching palm,
To ſell and mart your offices for gold,
To undeſervers.
Caſ. I an itching palm!
You know that you are Brutus that ſpeak this,
Or, be aſſured, this ſpeech were elſe your laſt.
Bru. The name of Caſſius honors this corruption,
And chaſtiſement doth therefore hide its head.
Caſ. Chaſtiſement!
Bru. Remember March, the ides of March remember;
Did not great Julius bleed for juſtice ſake?
What villain touch'd his body, that did ſtab,
And not for juſtice? What, ſhall one of us,
That ſtruck the foremoſt man of all this world,
But for ſupporting robbers; ſhall we now
Contaminate our fingers with theſe bribes?
And ſell the mighty meed of our large honors
For ſo much trash as may be graſped thus?

I had

I had rather be a dog, and bay the moon,
Than ſuch a Roman.
Caſ. Brutus, bay not me,
I'll not endure it; you forget yourſelf,
To hedge me in; I am a ſoldier, I,
Older in practice, abler than yourſelf
To make conditions.
Bru. Go to; you are not, Caſſius.
Caſ. I am.
Bru. I ſay you are not.
Caſ. Urge me no more, I ſhall forget myſelf—
Have mind upon your health—tempt me no further.
Bru. Away, ſlight man!
Caſ. Is it poſſible?
Bru. Hear me, for I will ſpeak.
Muſt I give way and room to your raſh choler?
Shall I be frighted when a madman ſtares?
Caſ. Muſt I endure all this?
Bru. All this! aye, more. Fret till your proud heart breaks.
Go tell your ſlaves how cholerie you are,
And make your bondmen tremble. Muſt I budge?
Muſt I obſerve you? Muſt I ſtand and crouch
Under your teſty humour? Be aſſured,
You ſhall digeſt the venom of your ſpleen,
Though it do ſplit you; for, from this day forth,
I'll uſe you for my mirth, yea for my laughter,
When you are waſpiſh.
Caſ. Is it come to this?
Bru. You ſay you are a better ſoldier:
Let it appear ſo; make your vaunting true,
And it ſhall pleaſe me well. For my own part,
I ſhall be glad to learn of noble men.
Caſ. You wrong me every way! you wrong me, Brutus;
I ſaid an elder ſoldier, not a better:
Did I ſay better?
Bru. If you did, I care not.
Caſ. When Ceſar liv'd, he durſt not thus have mov'd me.
Bru. Peace, peace, you durſt not ſo have tempted him.
Caſ. I durſt not?

Bru.

Bru. No.
Caſ. What, durſt not tempt him!
Bru. For your life you durſt not.
Caſ. Do not preſume too much upon my love;
I may do what I ſhall be ſorry for.
Bru. You have done what you *ſhould* be ſorry for.
There is no terror, Caſſius, in your threats;
For I am arm'd ſo ſtrong in honeſty,
That they paſs by me, as the idle wind,
Which I reſpect not. I did ſend to you
For certain ſums of gold, which you deny'd me;
For I can raiſe no money by vile means.
———I had rather coin my heart,
And drop my blood for drachmas, than to wring
From the hard hand of peaſants their vile traſh,
By any indirection. I did ſend
To you for gold to pay my legions,
Which you deny'd me; was that done like Caſſius?
Shoud I have anſwered Caius Caſſius ſo?
When Marcus Brutus grows ſo covetous,
To lock ſuch raſcal counters from his friends,
Be ready, gods, with all your thunderbolts,
Daſh him to pieces.
Caſ. I deny'd you not.
Bru. You did.
Caſ. I did not; he was but a fool
That brought my anſwer back. Brutus hath riv'd my heart;
A friend ſhould bear a friend's infirmities;
But Brutus makes mine greater than they are.
Bru. I do not. Still you practiſe them on me.
Caſ. You love me not.
Bru. I do not like your faults.
Caſ. A friendly eye could never ſee ſuch faults.
Bru. A flatterer's would not, though they do
Appear as huge as high Olympus.
Caſ. Come, Anthony, and young Octavius, come!
Revenge yourſelves alone on Caſſius;
For Caſſius is a-weary of the world;
Hated by one he loves; brav'd by his brother;
Check'd by a bondman; all his faults obſerv'd;
Set in a note-book, learn'd and conn'd by rote

To caſt into my teeth. O, I could weep
My ſpirit from my eyes!—There is my dagger,
And here my naked breaſt! within, a heart
Dearer than Plutus' mine, richer than gold!
If that thou need'ſt a Roman's, take it forth.
I, that deny'd thee gold, will give my heart:
Strike as thou didſt at Ceſar; for I know,
When thou didſt hate him worſt, thou lov'dſt him better
Than ever thou lov'dſt Caſſius.

Bru. Sheathe your dagger;
Be angry when you will, it ſhall have ſcope;
Do what you will, diſhonor ſhall be humour.
Oh Caſſius, you are yoked with a lamb,
That carries anger, as the flint bears fire;
Which, much enforced, ſhows a haſty ſpark,
And ſtraight is cold again.

Caſ. Hath Caſſius liv'd
To be but mirth and laughter to his Brutus,
When grief and blood ill temper'd vexeth him?

Bru. When I ſpoke that, I was ill temper'd too.

Caſ. Do you confeſs ſo much? Give me your hand.

Bru. And my heart too.

Caſ. O Brutus!

Bru. What's the matter?

Caſ. Have you not love enough to bear with me,
When that raſh humour which my mother gave me,
Makes me forgetful?

Bru. Yes, Caſſius, and from henceforth,
When you are over earneſt with your Brutus,
He'll think your mother chides, and leave you ſo.

SPEECH OF DEMOSTHENES TO THE ATHENIANS, CONCERNING THE REGULATION OF THE STATE.

YOU aſk, Athenians, "What real advantage have we derived from the ſpeeches of Demoſthenes? He riſes when he thinks proper; he deafens us with his harangues; he declaims againſt the degeneracy of preſent times;

times; he tells us of the virtues of our anceſtors; he tranſports us by his airy extravagance; he puffs up our vanity; and then ſits down."

2. But, could theſe my ſpeeches once gain an effectual influence upon your minds, ſo great would be the advantages conferred upon my country, that, were I to attempt to ſpeak them, they would appear to many as viſionary. Yet ſtill I muſt aſſume the merit of doing ſome ſervice, by accuſtoming you to hear ſalutary truths.

3. And if your counſellors be ſolicitous for any point of moment to their country, let them firſt cure your ears; for they are diſtempered; and this, from the inveterate habit of liſtening to falſehoods, to every thing, rather than your real intereſts.

4. There is no man who dares openly and boldly to declare, in what caſe our conſtitution is ſubverted. But I ſhall declare it. When you, Athenians, become a helpleſs rabble, without conduct, without property, without arms, without order, without unanimity; when neither your general, nor any other perſon, hath the leaſt reſpect for your decrees; when no man dares to inform you of this your condition, to urge the neceſſary reformation, much leſs to exert his effort to effect it; then is your conſtitution ſubverted. And this is now the caſe.

5. But, O my fellow citizens! a language of a different nature hath poured in upon us; falſe, and highly dangerous to the State. Such is that aſſertion, that in your tribunals is your great ſecurity; that your right of ſuffrage is the real bulwark of the conſtitution. That theſe tribunals are our common reſource in all private conteſts, I acknowledge.

6. But it is by arms we are to ſubdue our enemies; by arms we are to defend our State. It is not by our decrees that we can conquer. To thoſe, on the contrary, who fight our battles with ſucceſs, to theſe we owe the power of decreeing, of tranſacting all our affairs, without control or danger. In arms, then, let us be terrible; in our judicial tranſactions, humane.

7. If it be obſerved, that theſe ſentiments are more elevated than might be expected from my character, the obſervation, I confeſs, is juſt. Whatever is ſaid about a ſtate

of ſuch dignity, upon affairs of ſuch importance, ſhould appear more elevated than any character. To your worth ſhould it correſpond, not to that of the ſpeaker.

8. And now I ſhall inform you why none of thoſe, who ſtand high in your eſteem, ſpeak in the ſame manner. The candidates for office and employment go about ſoliciting your voices, the ſlaves of popular favor. To gain the rank of general, is each man's great concern; not to fill this ſtation with true manlike intrepidity.

9. Courage, if he poſſeſs it, he deems unneceſſary; for, thus he reaſons; he has the honor, the renown of this city to ſupport him; he finds himſelf free from oppreſſion and control; he needs but to amuſe you with fair hopes; and thus he ſecures a kind of inheritance in your emoluments. And he reaſons truly.

10. But, do you yourſelves once aſſume the conduct of your own affairs; and then, as you take an equal ſhare of duty, ſo ſhall you acquire an equal ſhare of glory. Now, your miniſters and public ſpeakers, without one thought of directing you faithfully to your true intereſt, reſign themſelves entirely to theſe generals. Formerly you divided into claſſes, in order to raiſe the ſupplies; now the buſineſs of the claſſes is to gain the management of public affairs.

11. The orator is the leader; the general ſeconds his attempts; the Three Hundred are the aſſiſtants on each ſide; and all others take their parties, and ſerve to fill up the ſeveral factions. And you ſee the conſequences.

12. This man gains a ſtatue; this amaſſes a fortune; one or two command the ſtate; while you ſit down unconcerned, witneſſes of their ſucceſs; and for an uninterrupted courſe of eaſe and indolence, give them up thoſe great and glorious advantages, which really belong to you.

JUDGE HALE'S ADVICE TO HIS CHILDREN.

OBSERVE and mark as well as you may, what is the temper and diſpoſition of thoſe perſons, whoſe ſpeeches you hear, whether they be grave, ſerious, ſober, wiſe, diſcreet *perſons*. If they be ſuch, their ſpeeches

commonly are like themſelves, and well deſerve your attention and obſervation.

2. But. if they be light, impertinent, vain, paſſionate perſons, their ſpeech is for the moſt part accordingly; and the beſt advantage that you will gain by their ſpeech, is but thereby to learn their diſpoſitions; to diſcern their failings, and to make yourſelves the more cautious both in your converſation with them, and in your own ſpeech and deportment; for in the unſeemlineſs of their ſpeech you may better diſcern and avoid the like in yourſelves.

3. If any perſon, that you do not very well know to be a perſon of truth, ſobriety, and weight, relate ſtrange ſtories, be not too ready or eaſy to believe them, nor report them after him. And yet, unleſs he be one of your familiar acquaintance, be not too forward to contradict him; or if the neceſſity of the occaſion require you to declare your opinion of what is ſo reported, let it be modeſtly aud gently, not too bluntly or coarſely. By this mean, on the one ſide, you will avoid being abuſed by your too much credulity; on the other ſide, you will avoid quarrels and diſtaſte.

4. If any man ſpeak any thing to the diſadvantage or reproach of one that is abſent, be not too ready to believe it; only obſerve and remember it; for it may be it is not true, or it is not all true, or ſome other circumſtances were mingled with it, which might give the buſineſs reported a juſtification, or at leaſt an allay, an extenuation, or a reaſonable excuſe.

5. If any perſon report unto you ſome injury done to you by another, either in words or deeds, do not be over haſty in believing it, nor ſuddenly angry with the perſon ſo accuſed; for it is poſſible it may be falſe or miſtaken; and how unſeemly a thing will it be, when your credulity and paſſion ſhall perchance carry you upon a ſuppoſed injury, to do wrong to him that hath done you none.

6. When a perſon is accuſed or reported to have injured you, before you give yourſelf leave to be angry, think with yourſelf, why ſhould I be angry before I am certain it is true; or if it be true, how can I tell how much I ſhould be angry, till I know the whole matter? Though it *may be he* hath done me wrong, yet poſſibly it is miſrepreſented, or it was done by miſtake, or it may be he is ſorry *for it.*

7. I will not be angry till I know there be cauſe, and if here be cauſe, yet I will not be angry till I know the whole cauſe; for till then, if I muſt be angry at all, yet I know not how much to be angry; it may be it is not worth my anger, or if it be, it may be it deſerves but a little. This will keep your mind and carriage upon ſuch occaſions in a due temper and order; and will diſappoint malicious or officious tale-bearers.

8. If a man, whoſe integrity you do not very well know, make you great and extraordinary profeſſions and promiſes, give him as kind thanks as may be, but give not much credit to it. Caſt about with yourſelf what may be the reaſon of his wonderful kindneſs; it is twenty to one but you will find ſomething that he aims at, beſide kindneſs to you.

9. If a man flatter and commend you to your face, or to one that he thinks will tell you of it, it is a thouſand to one, either he hath deceived and abuſed you ſome way, or means to do ſo. Remember the fable of the fox commending the ſinging of the crow, when ſhe had ſomewhat in her mouth that the fox liked.

10. If a perſon be choleric, paſſionate, and give you ill language, remember, firſt, rather to pity him than to be moved into anger and paſſion with him; for moſt certainly that man is in a diſtemper, and diſordered. Obſerve him calmly, and you ſhall ſee in him ſo much perturbation and diſturbance, that you will eaſily believe he is not a pattern to be imitated by you, and therefore return not choler for anger; for you do but put yourſelf into a kind of frenzy becauſe you ſee him ſo.

11. Be ſure you return not railing, reproaching, or reviling for reviling; for it doth but kindle more heat, and you will find ſilence, or at leaſt very gentle words, the moſt exquiſite revenge for reproaches that can be; for either it will cure the diſtemper in the other, and make him ſee and be ſorry for his paſſion, or it will torment him with more perturbation and diſturbance.

12. Some men are excellent in the knowledge of huſbandry, ſome of planting, ſome of gardening, ſome in the mathematics, ſome in one kind, ſome in another; in all your converſation, learn as near as you can wherein the ſkill *and excellence of* any perſon lies, and put him upon talk

talk of that ſubject, and obſerve it and keep it in memory or writing; by this mean you will glean up the worth and excellence of every perſon you meet with, and at an eaſy rate put together that which may be for your uſe upon all occaſions.

13. Converſe not with a liar or a ſwearer, or a man of obſcene or wanton language; for either he will corrupt you, or at leaſt it will hazard your reputation to be one of the like making. And if it doth neither, yet it will fill your memory with ſuch diſcourſes, that will be troubleſome to you in after-time, and the returns of the remembrance of the paſſages which you long ſince heard of this nature, will haunt you, when your thoughts ſhould be better employed.

14. Let your ſpeech be true; never ſpeak any thing for a truth which you know or believe to be falſe. It is a great ſin againſt God who gave you a tongue, to ſpeak your offence againſt humanity itſelf; for where there is no truth, there can be no ſafe ſociety between man and man.

15. As you muſt be careful not to lie, ſo you muſt avoid coming near to it: you muſt not equivocate, you muſt not ſpeak that abſolutely, which you have but by hearſay or relation; you muſt not ſpeak that as upon knowledge which you have but by conjecture or opinion only.

16. Let your words be few, eſpecially when your betters, or ſtrangers, or men of experience or underſtanding, are preſent; for you do yourſelf at once two great miſchiefs. Firſt, you betray and diſcover your own weakneſs and folly. Secondly, you rob yourſelf of that opportunity which you might otherwiſe have to gain knowledge, wiſdom, and experience, by hearing thoſe whom you ſilence by your impertinent talking.

17. Be not over earneſt, loud, or violent in talking; for it is unſeemly; and earneſt and loud talking make you overſhoot and loſe your buſineſs. When you ſhould be conſidering and pondering your thoughts, and how to expreſs them ſignificantly, and to the purpoſe, you are ſtriving to keep your tongue going, and to ſilence an opponent, not with reaſon, but with noiſe.

18. Be careful not to interrupt another in his talk; hear *him out*; you will underſtand him the better, and be able *to give him* the better anſwer. It may be, if you will give

him leave, he will ſay ſomething more than you have yet heard, or well underſtood, or that which you did not expect.

19. Always before you ſpeak, eſpecially where the buſineſs is of moment, conſider beforehand, weigh the ſenſe of your mind, which you intend to utter; think upon the expreſſions you intend to uſe, that they may be ſignificant, pertinent, and inoffenſive; and whereas it is the ordinary courſe of inconſiderate perſons to ſpeak their words, and then to think, or not to think till they ſpeak; think firſt and ſpeak after; if it be in any matter of moment or ſerioufneſs.

20. Be ſure you give not an ill report to any that you are not ſure deſerves it. And in moſt caſes, though a man deſerve ill, yet you ſhould be ſparing to report him ſo. In ſome caſes indeed you are bound, in honeſty and juſtice, to give that account concerning the demerit or default of a perſon that he deſerves.

21. Avoid ſcoffing, and bitter and biting jeering, and jeſting, eſpecially at the condition, credit, deformity, or natural defects of any perſon; for theſe leave a deep impreſſion, and are moſt apparent injuſtice; for were you ſo uſed, you would take it amiſs; and many times ſuch an injury coſts a man dear, when he little thinks of it.

22. Be very careful that you give no reproachful, bitter, menacing, or ſpiteful words to any perſon; nay not to ſervants or other perſons of an inferior condition. There is no perſon ſo mean but that you may ſtand in need of him in one kind, or at ſome time or another. Good words make friends, bad words make enemies; it is the beſt prudence in the world to make as many friends as honeſtly you can.

23. If there be occaſion for you to ſpeak in any company, always be careful, if you ſpeak at all, to ſpeak lateſt, eſpecially if ſtrangers are in company; for by this mean you will have the advantage of knowing the ſenſe, judgment, temper, and relations of others, which may be a great light and help to you in ordering your ſpeech; and you will better know the inclination of the company, and ſpeak with more advantage and acceptation, and with more ſecurity againſt giving offence.

24. Be careful that you commend not yourſelves; it is the moſt uſeleſs thing that can be. You ſhould avoid flattery from others, but eſpecially decline flattering yourſelves.

It

It is a ſign your reputation is ſmall and ſinking, if your own tongues muſt be your flatterers and commenders; and it is a fulſome and unpleaſing thing for others to hear it.

25. Abhor all foul, unclean and obſcene ſpeeches; it is a ſign that the heart is corrupt; and ſuch kind of ſpeeches will make it worſe; it will taint and corrupt yourſelves and thoſe who hear it, and bring diſreputation on thoſe who uſe it.

26. Never uſe any profane ſpeeches, nor make jeſts of ſcripture expreſſions. When you uſe the names of God or Chriſt, or any paſſages or words of the holy ſcripture, uſe them with reverence and ſerioufneſs, and not lightly or ſcurrilouſly, for it is taking the name of God in vain.

27. If you hear any unſeemly expreſſions uſed in religious exerciſes, you muſt be careful to forget and not to publiſh them, or if you at all mention them, let it be with pity and ſorrow, not with deriſion or reproach.

On the Pulpit and Preachers.

THE pulpit, therefore (and I name it, fill'd
With ſolemn awe, that bids me well beware
With what intent I touch that holy thing)
The pulpit (when the ſat'riſt has at laſt,
Strutting and vap'ring in an empty ſchool,
Spent all his force and made no proſelyte)
I ſay the pulpit, in the ſober uſe
Of its legitimate, peculiar powers,
Muſt ſtand acknowledg'd, while the world ſhall ſtand,
The moſt important and effectual guard,
Support and ornament of virtue's cauſe.

2. There ſtands the meſſenger of truth. There ſtands
The legate of the ſkies. His theme divine,
His office ſacred, his credentials clear.
By him, the violated law ſpeaks out
Its thunders, and by him, in ſtrains as ſweet
As angels uſe, the goſpel whiſpers peace.

3. He 'ſtabliſhes the ſtrong, reſtores the weak,
Reclaims the wanderer, binds the broken heart,

And,

And, arm'd himſelf in panoply complete
Of heav'nly temper, furniſhes with arms
Bright as his own, and trains by ev'ry rule
Of holy diſcipline, to glorious war,
The ſacramental hoſt of God's elect.

4. I venerate the man, whoſe heart is warm,
Whoſe hands are pure, whoſe doctrine and whoſe life
Coincident, exhibit lucid proof
That he is honeſt in the ſacred cauſe.
To ſuch I render more than mere reſpect,
Whoſe actions ſay that they reſpect themſelves.

5. But looſe in morals, and in manners vain;
In converſation frivolous, in dreſs
Extreme, at once rapacious and profuſe,
Frequent in park, with lady at his ſide,
Ambling and prattling ſcandal as he goes;
But rare at home, and never at his books,
Or with his pen, ſave when he ſcrawls a card,
Conſtant at routs, familiar with a round
Of ladyſhips, a ſtranger to the poor;
Ambitious of preferment for its gold,
And well prepar'd by ignorance and ſloth,
By infidelity and love of th' world,
To make God's work a ſinecure; a ſlave
To his own pleaſures, and his patron's pride.

6. From ſuch apoſtles, O ye mitred heads,
Preſerve the church! and lay not careleſs hands
On ſculls that cannot teach, and will not learn.

7. Would I deſcribe a preacher, ſuch as Paul,
Were he on earth, would hear, approve and own,
Paul ſhould himſelf direct me. I would trace
His maſter ſtrokes, and draw from his deſign.

8. I would expreſs him ſimple, grave, ſincere;
In doctrine uncorrupt, in language plain;
And plain in manner. Decent, ſolemn, chaſte,
And natural in geſture. Much impreſs'd
Himſelf, as conſcious of his awful charge;
And anxious, mainly, that the flock he feeds
May feel it too. Affectionate in look
And tender in addreſs, as well becomes
A meſſenger of grace to guilty men.

BRUTUS' SPEECH ON THE DEATH OF CESAR.

ROMANS, COUNTRYMEN, AND LOVERS,

HEAR me, for my cauſe; and be ſilent, that you may hear. Believe me, for mine honor; and have reſpect for mine honor, that you may believe. Cenſure me, in your wiſdom; and awake your ſenſes, that you may the better judge.

2. If there be any in this aſſembly, any dear friend of Ceſar, to him I ſay, that Brutus' love to Ceſar was no leſs than his. If then, that friend demand, why Brutus roſe againſt Cefar, this is my anſwer; not that I loved Ceſar leſs, but that I loved Rome more.

3. Had you rather Ceſar were living, and die all ſlaves, than that Ceſar were dead, to live all freemen? As Ceſar loved me, I weep for him; as he was fortunate, I rejoice at it; as he was valiant, I honor him; but, as he was ambitious, I ſlew him.

4. There are tears for his love, joy for his fortune, honor for his valor, and death for his ambition. Who's here ſo baſe, that he would be a bondman? If any, ſpeak; for him have I offended.

5. Who's here ſo rude, that he would not be a Roman? If any, ſpeak; for him have I offended. Who's here ſo vile, that he will not love his country? If any, ſpeak; for him have I offended. I pauſe for a reply.———

6. None? Then none have I offended. I have done no more to Ceſar, than you ſhould do to Brutus. And as I ſlew my beſt lover for the good of Rome, I reſerve the ſame dagger for myſelf, whenever it ſhall pleaſe my country to need my death.

JUBA AND SYPHAX.

Juba. SYPHAX, I joy to meet thee thus alone.
I have obſerv'd of late thy looks are fall'n,
O'ercaſt with gloomy cares and diſcontent;

Then

Then tell me, Syphax, I conjure thee, tell me
What are the thoughts that knit thy brow in frowns,
And turn thine eye thus coldly on thy prince?
Syphax. 'Tis not my talent to conceal my thoughts,
Or carry ſmiles or ſunſhine in my face,
When diſcontent ſits heavy at my heart:
I have not yet ſo much of the *Roman* in me.
Jub. Why doſt thou caſt out ſuch ungenerous terms
Againſt the lords and ſovereigns of the world?
Doſt not thou ſee mankind fall down before them,
And own the force of their ſuperior virtue?
Is there a nation in the wilds of Afric,
Amidſt our barren rocks and burning ſands,
That does not tremble at the Roman name?
Syph. ——Where is the worth that ſets this people up
Above your own Numidia's tawny ſons?
Do they with tougher ſinews bend the bow?
Or flies the javelin ſwifter to its mark,
Launch'd from the vigor of a Roman arm?
Who, like our active African, inſtructs
The fiery ſteed, and trains him to his hand?
Or guides in troops the embattled elephant,
Laden with war? Theſe, theſe are arts, my prince,
In which your Zama does not ſtoop to Rome.
Jub. Theſe all are virtues of a meaner rank,
Perfections that are plac'd in bones and nerves.
A Roman ſoul is bent on higher views;
To civilize the rude unpoliſh'd world,
To lay it under the reſtraint of laws;
To make man mild, and ſociable to man;
To cultivate the wild licentious ſavage
With wiſdom, diſcipline, and liberal arts;
The eſtabliſhments of life; virtues like theſe
Make human nature ſhine, reform the ſoul,
And break our fierce barbarians into men.
Syph. Patience, juſt heav'ns!—Excuſe an old man's warmth.
What are thoſe wondrous civilizing arts,
This Roman poliſh, and this ſmooth behavior,
That render man thus tractable and tame?
Are they not only to diſguiſe our paſſions,

To

To ſet our looks at variance with our thoughts,
To check the ſtarts and ſallies of the ſoul,
And break off all its commerce with the tongue?
In ſhort, to change us into other creatures
Than what our nature and the gods deſign'd us?
Jub. To ſtrike thee dumb, turn up thy eyes to Cato!
There may'ſt thou ſee to what majeſtic height
The Roman virtues lift up mortal man.
While good, and juſt, and anxious for his friends,
He's ſtill ſeverely bent againſt himſelf:
Renouncing ſleep, and reſt, and food, and eaſe,
He ſtrives with thirſt and hunger, toil and heat;
And when his fortune ſets before him all
The pomp and pleaſure that his ſoul can wiſh,
His rigid virtue will accept of none.
Syph. Believe me, prince, there's not an African
That traverſes our vaſt Numidian deſerts
In queſt of prey, and lives upon his bow,
But better practiſes theſe boaſted virtues.
Coarſe are his meals, the fortune of the chaſe,
Amidſt the running ſtream he ſlakes his thirſt,
Toils all the day, and at the approach of night,
On the firſt friendly bank he throws him down,
Or reſts his head upon a rock till morn;
Then riſes freſh, purſues the wonted game;
And if the following day he chance to find
A new repaſt, or an untaſted ſpring,
Bleſſes his ſtars, and thinks it luxury.
Jub. Thy prejudices, Syphax, won't diſcern
What virtues grow from ignorance and what from choice,
Nor how the hero differs from the brute.
But grant that others could with equal glory
Look down on pleaſures and the baits of ſenſe;
Where ſhall we find the man that bears affliction,
Great and majeſtic in his griefs, like Cato?
See, with what ſtrength, what ſteadineſs of mind,
He triumphs in the midſt of all his ſufferings!
How does he riſe againſt a load of woes,
And thank the gods that threw the weight upon him!
Syph. 'Tis pride, rank pride, and haughtineſs of ſoul;
I think the Romans call it ſtoiciſm.

Had

Had not your royal father thought ſo highly
Of Roman virtue and of Cato's cauſe,
He had not fallen by a ſlave's hand inglorious;
Nor would his ſlaughter'd army now have lain
On Afric's ſands, diſfigured with their wounds,
To gorge the wolves and vultures of Numidia.
Jub. Why doſt thou call my ſorrows up afreſh!
My father's name brings tears into my eyes.
Syph. Oh, that you'd profit by your father's ills!
Jub. What wouldſt thou have me do?
Syph. Abandon Cato.
Jub. Syphax, I ſhould be more than twice an orphan
By ſuch a loſs.
Syph. Ay, there's the tie that binds you!
You long to call him *father*. Marcia's charms
Work in your heart unſeen, and plead for Cato.
No wonder you are deaf to all I ſay.
Jub. Syphax, your zeal becomes importunate;
I've hitherto permitted it to rave,
And talk at large; but learn to keep it in,
Leſt it ſhould take more freedom than I'll give it.
Syph. Sir, your great father never us'd me thus.
Alas, he's dead! but can you e'er forget
The tender ſorrows, and the pangs of nature,
The fond embraces, and repeated bleſſings,
Which you drew from him in your laſt farewell?
Still muſt I cheriſh the dear, ſad remembrance,
At once to torture, and to pleaſe my ſoul.
The good old king, at parting, wrung my hand,
(His eyes brimfull of tears) then ſighing cry'd,
Pr'ythee be careful of my ſon!——His grief
Swell'd up ſo high he could not utter more.
Jub. Alas, the ſtory melts away my ſoul!
The beſt of fathers! how ſhall I diſcharge
The gratitude and duty which I owe him?
Spyh. By laying up his counſels in your heart.
Jub. His counſels bade me yield to thy directions:
Then, Syphax, chide me in ſevereſt terms;
Vent all thy paſſion, and I'll ſtand its ſhock,
Calm and unruffled as a ſummer's ſea,
When not a breath of wind flies o'er its ſurface.

Syph.

Syph. Alas, my prince, I'll guide you to your ſafety.
Jub. I do believe thou wouldſt; but tell me how?
Syph. Fly from the fate of Ceſar's foes.
Jub. My father ſcorn'd to do it.
Syph. And therefore dy'd.
Jub. Better to die ten thouſand deaths,
Than wound my honor.
Syph. Rather ſay your love.
Jub. Syphax, I've promis'd to preſerve my temper;
Why wilt thou urge me to confeſs a flame
I long have ſtifled and would fain conceal?
Syph. Believe me, prince, tho' hard to conquer love,
'Tis eaſy to divert and break its force.
The glowing dames of Zama's royal court
Have faces flush'd with more exalted charms;
The ſun that rolls his chariot o'er their heads,
Works up more fire and color in their cheeks:
Were you with theſe, my prince, you'd ſoon forget
The pale, unripen'd beauties of the North.
Jub. 'Tis not a ſet of features, nor complexion,
The tincture of the ſkin that I admire.
Beauty ſoon grows familiar to the lover,
Fades in his eyes, and palls upon the ſenſe.
The virtuous Marcia towers above her ſex.
See how the lovely maid improves her charms,
With inward greatneſs, unaffected wiſdom,
And ſanctity of manners. Cato's ſoul
Shines out in every thing ſhe acts or ſpeaks,
While winning mildneſs and attractive ſmiles
Dwell in her looks, and with becoming grace
Soften the rigor of her father's virtues.
Syph. How does your tongue grow wanton in her praiſe!

General Wolfe's Address to his Army.

I CONGRATULATE you, my brave countrymen, and fellow ſoldiers, on the ſpirit and ſucceſs with which you have executed this important part of our enterpriſe.

priſe. The formidable *Heights of Abraham* are now ſurmounted; and the city of Quebec, the object of all our toils, now ſtands in full view before us.

2. A perfidious enemy, who have dared to exaſperate you by their cruelties, but not to oppoſe you on equal ground, are now conſtrained to face you on the open plain, without ramparts or entrenchments to ſhelter them.

3. You know too well the forces which compoſe their army to dread their ſuperior numbers. A few regular troops from Old France, weakened by hunger and ſickneſs, who when freſh were unable to withſtand Britiſh ſoldiers, are their General's chief dependence.

4. Thoſe numerous companies of Canadians, inſolent, mutinous, unſteady and ill diſciplined, have exerciſed his utmoſt ſkill to keep them together to this time; and as ſoon as their irregular ardor is damped by one firm fire, they will inſtantly turn their backs and give you no further trouble but in the purſuit.

5. As for thoſe ſavage tribes of Indians, whoſe horrid yells in the foreſts have ſtruck many a bold heart with affright, terrible as they are with the tomahawk and ſcalping knife to a flying and proſtrate foe, you have experienced how little their ferocity is to be dreaded by reſolute men upon fair and open ground. You can now only conſider them as the juſt objects of a ſevere revenge for the unhappy fate of many ſlaughtered countrymen.

6. This day puts it into your power to terminate the fatigues of a ſiege which has ſo long employed your courage and patience. Poſſeſſed with a full confidence of the certain ſucceſs which Britiſh valor muſt gain over ſuch enemies, I have led you up theſe ſteep and dangerous rocks; only ſolicitous to ſhow you the foe within your reach.

7. The impoſſibility of a retreat makes no difference in the ſituation of men reſolved to conquer or die; and, believe me, my friends, if your conqueſt could be bought with the blood of your General, he would moſt cheerfully reſign a life which he has long devoted to his country.

FOSCARI, THE UNFORTUNATE VENETIAN.

THE moſt affecting inſtance of the odious inflexibility of Venetian courts, appears in the caſe of Foſcari, ſon of the Doge of that name. This young man had, by ſome imprudences, given offence to the Senate, and was, by their orders, confined at Treviſo, when Almor Donato, one of the Council of Ten, was aſſaſſinated, on the 5th of November, 1450, as he entered his own houſe.

2. A reward, in ready money, with pardon for this, or any other crime, and a penſion of two hundred ducats, revertible to children, was promiſed to any perſon who would diſcover the planner or perpetrator of this crime. No ſuch diſcovery was made

3. One of young Foſcari's footmen, named Olivier, had been obſerved loitering near Donato's houſe, on the evening of the murder; he fled from Venice next morning. Theſe, with other circumſtances of leſs importance, created a ſtrong ſuſpicion that Foſcari had engaged this man to commit the murder.

4. Olivier was taken, brought to Venice, put to the torture, and confeſſed nothing; yet the Council of Ten, being prepoſſeſſed with an opinion of their guilt, and imagining that the maſter would have leſs reſolution, uſed him in the ſame cruel manner. The unhappy young man, in the midſt of his agony, continued to aſſert, that he knew nothing of the aſſaſſination.

5. This convinced the court of his firmneſs, but not of his innocence; yet as there was no legal proof of his guilt, they could not ſentence him to death. He was condemned to paſs the reſt of his life in baniſhment, at Canea, in the iſland of Candia.

6. This unfortunate youth bore his exile with more impatience than he had done the rack; he often wrote to his relations and friends, praying them to intercede in his behalf, that the term of his baniſhment might be abridged, and that he might be permitted to return to his family before he died. All his applications were fruitleſs; thoſe

to

to whom he addreſſed himſelf had never interfered in his favor, for fear of giving offence to the obdurate Council, or had interfered in vain.

7. After languiſhing five years in exile, having loſt all hope of return, through the interpoſition of his own family or countrymen, in a fit of deſpair he addreſſed the Duke of Milan, putting him in mind of ſervices which the Doge, his father, had rendered him, and begging that he would uſe his powerful influence with the ſtate of Venice, that his ſentence might be recalled.

8. He entruſted his letter to a merchant, going from Canea to Venice, who promiſed to take the firſt opportunity of ſending it from thence to the Duke; inſtead of which, this wretch, as ſoon as he arrived at Venice, delivered it to the chiefs of the Council of Ten.

9. This conduct of young Foſcari appeared criminal in the eyes of thoſe judges; for by the laws of the republic, all its ſubjects are expreſsly forbidden claiming the protection of foreign princes, in any thing which relates to the government of Venice.

10. Foſcari was therefore ordered to be brought from Candia, and ſhut up in the ſtate priſon. There the chiefs of the Council of Ten ordered him once more to be put to the torture, to draw from him the motives which determined him to apply to the Duke of Milan. Such an exertion of law is, indeed, the moſt flagrant injuſtice.

11. The miſerable youth declared to the Council, that he wrote the letter in the full perſuaſion that the merchant, whoſe character he knew, would betray him, and deliver it to them; the conſequence of which, he foreſaw, would be his being ordered back a priſoner to Venice, the only means he had in his power of ſeeing his parents and friends; a pleaſure for which he had languiſhed, with unſurmountable deſire, for ſome time, and which he was willing to purchaſe at the expenſe of any danger or pain.

12. The judges, little affected with this generous inſtance of filial piety, ordained, that the unhappy young man ſhould be carried back to Candia, and there be impriſoned for a year, and remain baniſhed to that iſland for life; with this condition, that if he ſhould make any more

applications to foreign powers, his impriſonment ſhould be perpetual. At the ſame time they gave permiſſion, that the Doge and his lady might viſit their unfortunate ſon.

13. The Doge was, at this time, very old; he had been in poſſeſſion of the office above thirty years. Thoſe wretched parents had an interview with their ſon in one of the apartments of the palace; they embraced him with all the tenderneſs which his misfortunes and his filial affection deſerved.

14. The father exhorted him to bear his hard fate with firmneſs. The ſon proteſted, in the moſt moving terms, that this was not in his power; that however others could ſupport the diſmal lonelineſs of a priſon, he could not; that his heart was formed for friendſhip, and the reciprocal endearments of ſocial life; without which, his ſoul ſunk into dejection worſe than death, from which alone he ſhould look for relief, if he ſhould again be confined to the horrors of a priſon; and, melting into tears, he ſunk at his father's feet, imploring him to take compaſſion on a ſon who had ever loved him with the moſt dutiful affection, and who was perfectly innocent of the crime of which he was accuſed.

15. He conjured him by every bond of nature and religion, by the bowels of a father and the mercy of a Redeemer, to uſe his influence with the Council to mitigate their ſentence, that he might be ſaved from the moſt cruel of all deaths, that of expiring under the ſlow tortures of a broken heart, in a horrible baniſhment from every creature he loved. "My ſon," replied the Doge, "ſubmit to the laws of your country, and do not aſk of me what is not in my power to obtain."

16. Having made this effort, he retired to another apartment; and, unable to ſupport any longer the acuteneſs of his feelings, ſunk into a ſtate of inſenſibility, in which condition he remained till ſome time after his ſon had ſailed on his return to Candia.

17. Nobody has preſumed to deſcribe the anguiſh of the wretched mother. Thoſe who are endowed with the moſt exquiſite ſenſibility, and who have experienced diſtreſſes in ſome degree ſimilar, will have the juſteſt idea of what it was.

18. The

18. The accumulated miſery of thoſe unhappy parents, touched the hearts of ſome of the moſt powerful Senators, who applied with ſo much energy for a complete pardon for young Foſcari, that they were on the point of obtaining it; when a veſſel arrived from Candia, with tidings, that the miſerable youth had expired in priſon, a ſhort time after his return.

19. Some years after this, Nicholas Erizzo, a noble Venetian, being on his death bed, confeſſed that, bearing a violent reſentment againſt the Senator Donato, he had committed the aſſaſſination for which the unhappy family of Foſcari had ſuffered ſo much.

20. At this time the ſorrows of the Doge were at an end; he had exiſted only a few months after the death of his ſon. His life had been prolonged, till he beheld his ſon perſecuted to death for an infamous crime; but not till he ſhould ſee this foul ſtain waſhed from his family, and the innocence of his beloved ſon made manifeſt to the world.

21. The ways of Heaven never appeared more dark and intricate, than in the incidents and cataſtrophe of this mournful ſtory. To reconcile the permiſſion of ſuch events to our ideas of infinite power and goodneſs, however difficult, is a natural attempt in the human mind, and has exerciſed the ingenuity of philoſophers in all ages; while, in the eye of Chriſtians, thoſe ſeeming perplexities afford an additional proof, that there will be a future ſtate in which the ways of God to man will be fully juſtified.

PART OF CICERO'S ORATION AGAINST VERRES.

I ASK now, Verres, what you have to advance againſt this charge? Will you pretend to deny it? Will you pretend that any thing falſe, that even any thing aggravated is alleged againſt you?

2. Had any prince, or any ſtate, committed the ſame outrage againſt the privilege of Roman citizens, ſhould we not

not think we had ſufficient reaſon for declaring immediate war againſt them?

3. What puniſhment, then, ought to be inflicted upon a tyrannical and wicked prætor, who dared, at no greater diſtance than Sicily, within ſight of the Italian coaſt, to put to the infamous death of crucifixion that unfortunate and innocent citizen, Publius Gavius Cofanus, only for his having aſſerted his privilege of citizenſhip, and declared his intention of appealing to the juſtice of his country againſt a cruel oppreſſor, who had unjuſtly confined him in priſon at Syracuſe, whence he had juſt made his eſcape?

4. The unhappy man, arreſted as he was going to embark for his native country, is brought before the wicked prætor. With eyes darting fury, and a countenance diſtorted with cruelty, he orders the helpleſs victim of his rage to be ſtripped, and rods to be brought; accuſing him, but without the leaſt ſhadow of evidence, or even of ſuſpicion, of having come to Sicily as a ſpy.

5. It was in vain that the unhappy man cried out, "I am a Roman citizen; I have ſerved under Lucius Pretius, who is now at Panormus, and will atteſt my innocence." The blood-thirſty prætor, deaf to all he could urge in his own defence, ordered the infamous puniſhment to be inflicted.

6. Thus, fathers, was an innocent Roman citizen publicly mangled with ſcourging; whilſt the only words he uttered amidſt his cruel ſufferings were, "I am a Roman citizen!" With theſe he hoped to defend himſelf from violence and infamy. But of ſo little ſervice was this privilege to him, that while he was aſſerting his citizenſhip, the order was given for his execution; for his execution upon the croſs!

7. O Liberty! O ſound, once delightful to every Roman ear! O ſacred privilege of Roman citizenſhip! once ſacred! now trampled upon! But what then? Is it come to this? Shall an inferior magiſtrate, a governor, who holds his power of the Roman people, in a Roman province within ſight of Italy, bind, ſcourge, torture with fire and red hot plates of iron, and at laſt put to the infamous death of the croſs, a Roman citizen?

8. Shall

8. Shall neither the cries of innocence expiring in agony, nor the tears of pitying ſpectators, nor the majeſty of the Roman commonwealth, nor the fear of the juſtice of his country, reſtrain the licentious and wanton cruelty of a monſter, who, in confidence of his own riches, ſtrikes at the root of liberty, and ſets mankind at defiance?

9. I conclude with expreſſing my hopes, that your wiſdom and juſtice, fathers, will not, by ſuffering the atrocious and unexampled inſolence of Caius Verres to eſcape the due puniſhment, leave room to apprehend the danger of a total ſubverſion of authority, and introduction of general anarchy and confuſion.

A Dialogue between a Tutor and Pupil, on Ill Humor.

Tutor. WHY that ſour look and thoſe ſhort ſpeeches, which you gave your companion, my young friend? Nothing gives me more uneaſineſs than to ſee perſons in ill humor, and diſpoſed to torment each other. In the flower of their age, and in the very ſeaſon of pleaſure eſpecially, why will they waſte the few days of ſunſhine in diſputing and repining; and only feel their error, when it is too late to repair it? Ill humor embitters every enjoyment, and turns a paradiſe into a place of miſery.

Pupil. How can we poſſibly appear always happy, when we have ſo few happy days? There is ever ſome thorn annexed to the ſweeteſt roſe. A bitter diſappointment; an unſatisfied deſire; an unexpected evil is ever preſent to irritate and ruffle the mind, and deſtroy its peace.

Tutor. Let us preſerve our minds in a diſpoſition to enjoy the good things Heaven ſends us, and we ſhall be able to ſupport the evil when it comes, with reſignation and compoſure.

Pupil. But we cannot always command our tempers; much depends on the conſtitution; and when the body is in pain, the mind cannot be at eaſe.

Tutor. Allow it to be a natural diſeaſe of the mind, to be diſcompoſed by untoward events; but is there no

remedy for it? May not much be done by prudence and reſolution towards curing it? Ill humor may be compared to ſloth. It is natural to men to be indolent; but if once they get the better of indolence, they exert themſelves with alacrity, and action becomes a real pleaſure.

Pupil. But we are not maſters of ourſelves; our feelings overpower our reaſon, and even make us neglect our intereſt. You may as well adviſe milk not to turn ſour by being expoſed to the ſun, or the ſenſitive plant not to ſhrink from the touch, as the mind of man to be unruffled by croſs accidents, and his appearance to be calm and cheerful, when he ſuffers inſults, injuries or pain.

Tutor. Say not what our ſtrength will effect, till we have tried it. Do not the ſick conſult phyſicians, ſubmit to ſcrupulous regimen, and the moſt nauſeous medicines, to recover their health? Why neglect the more pernicious diſorders of the mind? Why not uſe more diligence and care to cure them? What quality is more deſirable than good humor? It adds charms to virtue, and even leſſens the hatefulneſs of vice. It is eſſential to ſocial happineſs; and when we chooſe a companion, whether for an hour or a year, for the journey of a day, or the journey of life, this is a principal requiſite.

Pupil. I acknowledge its excellency. It is valuable in brute animals; it pleaſes even in a domeſtic cat or dog; and good temper is one of the beſt qualities in a horſe, which no beauty of ſhape, color, or eyes can ſupply. How much more amiable is it in a fellow being! But what methods can you preſcribe for obtaining and preſerving it? Perhaps I may become a proficient if not an adept in this art.

Tutor. Cultivate benevolent diſpoſitions. Accuſtom yourſelf to turn your mind from deformed and painful objects to ſcenes of moral and natural beauty. Think how unreaſonable and cruel is ill humor. Is it not enough that we are without the power to make another happy, but muſt we deprive him of the ſatisfaction, which, if left to himſelf, he is frequently capable of enjoying? It is often mean and contemptible. When a man is in ill humor, why does he not hide it, and bear the burden of it himſelf, without interrupting the pleaſure of others? Becauſe he is conſcious

ſcious of wanting worth, is full of that envious diſcontent which fooliſh vanity produces, and diſlikes to ſee people happy, unleſs their happineſs is his own work.

Pupil. Deſpicable meanneſs indeed! What puniſhment does he not deſerve, who, from ſuch motives, uſes his power over a human heart to rob it of that real pleaſure, which it would naturally enjoy.

Tutor. Often by ſuch a cruel tyranny, the peace of a tender and delicate mind is ſo deeply wounded, that every favor, and every poſſible attention afterwards, cannot heal it; domeſtic ſweets are embittered; and moral miſconduct enſues.

Pupil. Henceforth then I will each day inquire what good I can render, and what evil avert from my friends? If, when their minds are tormented by violent paſſion, or overwhelmed in deep diſtreſs, I cannot give them relief, I can at leaſt endeavour not to interrupt them in their pleaſures; and if I cannot augment my own happineſs, I may avoid diminiſhing theirs.

Tutor. A noble reſolution! worthy an ingenuous heart! As every indulgence of paſſion makes a ſecond indulgence more natural, ſo every victory over it makes a ſecond conqueſt more eaſy. By the habitual exerciſe of the gentle and tender affections, you will ſecure to yourſelves pure and permanent pleaſure; you will ſpread joy and cheerfulneſs all around you; and be fitted for the perfect enjoyments of that world, where meekneſs, humanity, and benevolence ſhall have an unceaſing reign.

A SHORT ADDRESS TO PARENTS.

TO you, who are parents, nature itſelf hath given a tender concern for your children's welfare, as your own; and reminds you juſtly, that, as you have brought them into the dangers of life, you buſineſs is to provide that they get well through them.

2. Now, the only proviſion commonly attended to, of wealth and honors, can never produce happineſs, unleſs the mind, on which all depends, be taught to enjoy them properly.

erly. Fortune, without this, will but lead them to more abandoned ſallies of extravagance, and expoſe them to more public cenſure.

3. Education then is the great care with which you are entruſted; ſcarcely more for their ſakes than your own. You may be negligent of your ſon's inſtruction, but it is on you as well as himſelf, that his ignorance and contemptibleneſs will bring both reproach and inconvenience. You may be regardleſs of his morals; but you may be the perſon who will at laſt moſt ſeverely feel the want of them.

4. You may be indifferent about his religion; but remember, dutifulneſs to you is one great principle of religion, and all the reſt promote ſuch habits as you may bitterly repent (when it is too late) your omiſſion to cultivate in him; and you may live and die miſerable on his account, whom timely care would have made your joy and comfort.

5. Therefore, in a caſe of ſuch moment, let no falſe ſhame nor favorite paſſion prevail over you, but "Give your hearts wholly to the Lord who made you." Lay the foundation of your lives here, on the firm ground of Chriſtian faith; and build upon it whatever is juſt and good, worthy and noble, till the ſtructure be complete in moral beauty.

6. The world, into which your children are entering, lies in wait for them with variety of temptations. Unfavorable ſentiments of religion will ſoon be ſuggeſted to them, and all the ſnares of luxury, falſe honor and intereſt, ſpread in their way, which, with moſt of their rank, are too ſucceſsful, and to many, fatal.

7. Happy the few, who in any part of life become ſenſible of their errors, and with painful reſolution tread back the wrong ſteps which they have taken!

8. But happieſt of men is he, who by an even courſe of right conduct, from the firſt, as far as human frailty permits, hath at once avoided the miſeries of ſin, the ſorrows of repentance, and the difficulties of virtue; who not only can think of his preſent ſtate with compoſure, but reflect on his paſt behaviour with thankful approbation; and look forward with unmixed joy to that important future hour, when he ſhall appear before God, and humbly offer to him a whole life ſpent in his ſervice.

A SERIOUS

A SERIOUS ADDRESS FROM A PRECEPTOR TO HIS SCHOLARS.

I AM truly ſenſible of the important truſt repoſed in me, and cannot but feel a ſolicitude to diſcharge it with propriety. I will not ſay that the pecuniary emolument ariſing from it is by any means indifferent to me. No man would ſacrifice his eaſe, and enter into an anxious employment, without a deſire of thoſe rewards which are allotted to induſtry.

2. And it is equitable that he, who is willing to ſtep forward and render himſelf extenſively uſeful to others, ſhould derive ſuch advantages from his exertions, as may render his old age eaſy and reſpected, or provide for the wants of a riſing family.

3. But I muſt declare, on the other hand, that the ſatisfaction ariſing from a conſciouſneſs of performing the duty incumbent on me, and rendering a ſervice equivalent to the recompenſe, ſweetens every labor, and gives additional value to the pecuniary compenſation.

4. You are placed here for two purpoſes; the improvement of the underſtanding, and the formation of virtuous principles for the guidance of your moral conduct. Improvement of the underſtanding is apparently the firſt object in your entrance at ſchool; but it cannot be doubted but that improvement of the heart is really eſteemed by thoſe to whom you are moſt dear, at a higher price than the fineſt accompliſhment of the moſt cultivated intellect.

5. It is your buſineſs to unite theſe eſtimable objects, and to ſuffer your hearts and underſtandings to vie with each other in the purſuit of excellence. The principal purpoſe of my frequent addreſſes is to promote the knowledge and the practice of the Chriſtian religion; and in the performance of this purpoſe, I ſhall of neceſſity be led to recommend the pureſt ſyſtem of morality. Ethics, improved and exalted by the Chriſtian religion, become the guides to real wiſdom and ſolid happineſs, to which they could never attain when taught only in the ſchools of heathen philoſophy.

6. In

6. In the religious part of your education, it is not expected that you ſhould be engaged in the profound diſquiſitions of theology. The plain doctrines of the religion which you have been taught to profeſs muſt be explained to you; but the principal buſineſs is to open your hearts for the reception of thoſe ſentiments and precepts, which conduce to the direction of your actions in the employment and engagements of your ſubſequent life.

7. In the firſt place, I muſt then remind you of the neceſſity of reading the Scriptures; that is, of drinking the ſacred waters at the fountain. But to read the Scriptures to advantage, judgment is neceſſary; and as judgment at your age is not mature, you muſt ſeek and follow the directions of your inſtructors.

8. At your age, the plaineſt and moſt perſpicuous paſſages will beſt deſerve and reward your attention. The hiſtorical parts of the Old Teſtament will entertain you, if you conſider them only in a claſſical view, as valuable paſſages of ancient hiſtory; but I chiefly refer you to the books which more immediately conduce to moral inſtruction.

9. If you read the Old Teſtament with a taſte for its beauties, you will accompliſh two important purpoſes at the ſame time. You will acquire a knowledge of the Holy Bible, which is your duty; and you will improve your taſte and judgment, which is your buſineſs as ſtudents in the courſe of a polite education.

10. The New Teſtament requires the peculiar attention of every one who profeſſes himſelf a Chriſtian. But here alſo judgment is neceſſary to direct the ſtudent in the mode of his ſtudy. To one who has not the requiſite ſhare of introductory knowledge, the Goſpel will appear to contain many difficulties.

11. As you cannot yet engage in theological ſtudies, I muſt recommend it to you to take up the Teſtament with that humility which becomes all human creatures, but more particularly perſons as young as you are, and ſo deſtitute of all that knowledge which can enable you to form a deciſive opinion in divinity.

12. You will do right to pay particular attention to the ſermon on the mount, and to that admirable epitome of all moral

moral philoſophy, the rule of doing to others as we wiſh them to do to us. If you pay due obedience to this precept, you will never heſitate in determining what part you ſhall act whenever difficulties occur.

13. It will however be proper that you ſhould at an early age familiarize to your mind the language of the Scriptures, in all their parts, though you ſhould not be able fully to comprehend them. You will thus treaſure up many uſeful paſſages in your memory, which, on many occaſions in the courſe of your lives, may be uſeful.

14. A very early acquaintance with the words of the Old and New Teſtament, even before any adequate ideas of their meaning have been obtained, has been found uſeful in ſubſequent life to the profeſſed divine.

15. And here I cannot but animadvert on the prevalent neglect of the Holy Scriptures; a neglect which too plainly indicates a faint belief in the doctrines which they contain, and which ought to animate every parent and inſtructor in the buſineſs of infuſing religious ſentiments and a reverence for the Scriptures, while the mind is moſt ſuſceptible of deep impreſſions.

16. You, who conſtitute a part of the riſing generation, will exert yourſelves in removing an evil which menaces the ruin of the national morals and proſperity. They, indeed, who are capable of a ſentiment ſo enlarged as this, exhibit a manlineſs of mind, which is the more honorable to them as it is uncommon at their age.

17. In the religious part of your education, it would be a diſgraceful omiſſion to neglect the catechiſm. I recommend it to you as a uſeful, though humble guide, and I wiſh to warn you againſt that pride of heart which induces ſome perſons to ſlight it, and from that ſpirit of cenſoriouſneſs, which cauſes in others a diſlike of all that contradicts their own particular perſuaſion.

18. Make it a rule, never to be violated, to pray night and morning. It is indeed true that in this, and other ſchools, it is uſual to begin and end the exerciſes of the day with prayer; but I am ſorry to ſay, that this is often conſidered as a mere formality. You will pay attention to this duty, and you will alſo repeat other prayers at lying down on your pillow, and riſing from it.

19. You

19. You will in vain expect ſucceſs in your ſtudies, unleſs you implore a bleſſing on them from Heaven; or if you ſhould be permitted by Providence to make a proficiency in knowledge for the ſake of others, you will not derive from your acquiſition that degree of happineſs which you would otherwiſe enjoy. You muſt aſk the Giver of every good gift for that moſt valuable gift of literary improvement.

20. You are apt at your age to be thoughtleſs. You enjoy health and ſpirits. You are ſtrangers to the cares of the world. Cheerfulneſs indeed becomes you; but let me prevail with you, when I entreat you to conſider the value of time, and the importance of making a good uſe of it.

21. Conſider your parents. Form an idea of the anxiety which they feel on your account. You muſt have obſerved how eagerly they wiſh for your improvement. They feel a laudable ambition, which prompts them to deſire that you may arrive at eminence in whatever profeſſion or employment you may hereafter be engaged by Providence.

22. To them it would be a painful ſight to ſee you contemptible and unſucceſsful. But nothing can vindicate you from contempt, or inſure your ſucceſs ſo effectually as perſonal merit, or the qualities of a good diſpoſition, adorned with a competent ſhare of human learning and accompliſhments.

23. Your parents do all in their power to promote your improvement; but after all, they cannot but know that it remains with yourſelves to give efficacy and final good ſucceſs to their endeavours. The mind is not like a veſſel, into which may be poured any quantity of whatever the poſſeſſor chooſes to infuſe. It is rather like a plant, which, by the operation of its own internal powers, imbibes the nutriment afforded by the earth.

24. But, not to dwell on ſimilies, it is certain that your inſtructors can ſerve you only in conjunction with your own efforts. Let me then entreat you to exert yourſelves, if you have any regard for your parents, whoſe happineſs ſo eſſentially depends on your conduct; if you have any regard for your own honor, ſucceſs, and comfort; if you hope to be uſeful and reſpected in ſociety, and happy in a future ſtate.

FINIS.



